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A. M. D. G.

THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXVI.

WOODSTOCK COLLEGE

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FOR CIRCULATION AMONG OURS ONLY

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OURS IN THE ORIENT

In selecting Manila for the scene of the 33rd International Eucharistic Congress to be held this month, the Supreme Pontiff, Pius XI, has looked not to the spiritual welfare of the Philippines alone, but has made a magnificent gesture to the teeming Orient to enter the fold of the one true shepherd of God's flocks. This event is a monument marking a high point of missionary accomplishment in the Far East. Since the days of St. Francis Xavier, the Society has had her place in this great and difficult conquest. Thousands of Jesuits have sailed over the same stormy seas, over trails blazed by the Apostle of the Indies, to the cities of China, Japan and the Philippine Islands and have poured out their lives in blood or in labors under obstacles, difficulties, discouraging set backs that human will unaided could never have met and conquered. It seems opportune to recall the work in which they have taken part now that the Church is commemorating their success with a great public ceremony and declaring her ardent longing to multiply her flocks in the East.

Anyone who has dabbled in the most superficial way in mission literature must have become aware how vast and, to a great extent, unwritten is the history of the missions. It is a subject still awaiting the patient industry and the pen of a von Pastor. Hence, no one would think of attempting to cramp within the pages of a single Review, and especially with limited time and opportunities for preparation, anything pur-

porting to be an adequate picture of the missionary scene. In preparing this issue of the WOODSTOCK LETTERS, intended to commemorate the Eucharistic Congress in Manila, or it might be better to say, in the Orient, to the success of which members of our Province have contributed by their zealous labors in Manila and Mindanao, we have looked at the material at hand and the time allowed to prepare it and in order to bring the task within the limits of possibility have immediately but regretfully cut off vast tracts from the mission field. India alone could hardly receive her due meed of praise in a single issue of a periodical; the Philippine Islands have also been omitted for much has already been written of them and much more remains to appear in later issues of the WOODSTOCK LETTERS, especially the feats of the heroic handful of our Fathers who in the past ten years have worked a moral miracle in the spiritual transformation of Mindanao. The field has been narrowed down still more by dwelling chiefly on educational work, which is but one aspect of our mission activity. The articles which have been selected for this limited purpose, it is hoped, will present a picture contrasting the conditions, methods and status of the earliest Jesuits in the Orient with the state of affairs existing today.

Were the soul of Xavier to enter again into his incorrupt body at Goa and repeat his journeys along the coast of Asia, tears of joy would fill his eyes at seeing his dreams, visions, longings turned into realities.

From San Cian, where God had said, "Enough," and called him to his reward, he could now sail to China as before he had longed to do in order to open her doors to the faith. At Macao and at Hongkong he would enjoy the hospitality of brother Jesuits and hear their tales of ever increasing harvests, enter their schools and their seminary to meet young

Chinese, happy in the faith he came to spread and zealous to propagate it. Were he to enter one of the churches in Hongkong or in Kowloon on the mainland, he would pour out his gratitude to God for having answered his prayer for the conversion of infidels. Confessionals line the sides of the church; it is hot; electric fans revolve overhead. Mass is being said; the body of the church is a solid mass of humanity and there is scarcely room to move. A European priest preaches in Chinese. The sermon over, the distribution of Holy Communion begins. The rail at the sanctuary is a solid line of men, women and children; two priests move back and forth—the rail is filled and refilled—"Unless you eat My Flesh and drink My Blood you shall not have life in you." The Chinese are athirst for this life. The Mass is finished but the distribution of Communion continues; another Mass begins and all the while the rail is filled repeatedly.

Over the China sea where once he almost lost his life in the fury of a typhoon, Xavier goes on to Shanghai. There again he meets his own brothers, familiar Frenchmen, who for more than sixty years have been saving mariners from the ravenous maw of a storm-torn sea through their never failing meteorological service. He would congratulate them on their success on building up a great university, then visit men of a new nation, the Americans, and hear of their college and their great project at Nanking. The statistician at Zikawei could thrill him with the news that last year the hands of our Fathers around Shanghai had placed the Bread of Life more than three million times on the tongues of those whose idolatry and infidelities God has forgotten and whom He has brought to the knowledge of His Son Jesus Christ.

It must be left to the fancy of the reader to continue the imaginary journey to Japan and the Philip-

pines and, if he will, attempt to synthesize and fuse into a single picture the results of four centuries of the heroic sacrifice, patience, labor, and sanctity of thousands of heroes who spent their lives becoming all things to all men that they might gain all for Christ. The theme awaits a singer with the talent of a Homer and the leisure of a long life.

Unfortunately there is a dark side to the picture. If Xavier in his day grieved that merchants traveled faster and farther than the heralds of the King he would grow sick at heart to find places today where Christ's messengers follow in the wake of Nietsche, Darwin and Dewey and with material resources which cannot be compared to those of Rockefeller financed heretics, carry on a slow and hampered apostolate.

Grateful acknowledgment is due to various missionary periodicals, especially the "Revue d'Histoire des Missions", which we have freely scissored in order to obtain the articles and data for this issue of the WOODSTOCK LETTERS.

A. M. D. G.

FATHER ADAM SCHALL, S.J.

(According to a recent biography)

John Adam Schall von Bell, S.J., (1592-1666) *by Alphonsus Väth, S.J., in collaboration with Louis Van Hee, S.J., Cologne, Bachem,* 1933.

Father Alphonsus Väth, director of the Catholic Missions of Germany, has published an important work on Father Adam Schall, one of the greatest and also one of the most calumniated of the Jesuit missionaries who succeeded in establishing themselves at the court of Pekin by the prestige of European science and maintained Catholic worship and a public apostolate in the capital at the very time when persecution was at its height in the provinces. Father Väth was able to use many unpublished sources and his book is copiously documented. The work had been begun by Father Alfred Havret, former rector of Zikawei and founder of the collection of "Varietes Sinologiques". During visits to Europe he had gathered together a rich collection of documents relating to Schall and had placed them in the archives at Zikawei. He died before he could make use of the materials and none of the fathers of the mission of Kiangnan was able to continue the work. When Father Väth announced his intention of taking up the task anew, the bundles of papers that Father Havret had been working on were sent to him. Moreover, a former missionary of Kiangnan, Father Louis Van Hee, who lived in China from 1892 to 1911, was a professor at Aurora and at Nan-yang colleges in Shanghai and since then had been occupied in research into scientific works of the early Jesuits in China, collaborated with Father Väth by studying and translating Chinese documents. The new biography of Father Schall is therefore presented to us under conditions most favorable to accuracy. The author has had access to the archives of the Vatican, of Propaganda and of the Society of Jesus. From a glance at

the copious bibliography at the beginning of the book and the description of Schall's works at the end, it can readily be seen how conscientious he has been in raising this monument to the glory of his fellow countryman. The purpose of the present review is to make known the conclusions reached by Father Väth, particularly those which touch on certain delicate questions concerning which his researches have made possible additions or corrections to the already very carefully done work on the subject of Father Schall by Father Pfister and his editors in the first volume of "Biographical Notices on the Jesuits of the Early Chinese Mission".

I. FIRST YEARS (1592-1618)

John Adam Schall von Bell was born at Cologne, 1592, of an old and noble Rhenish family still living today at Gaussigen, Saxony, in the Count de Schall-Riaucour. After an excellent elementary education he studied literature at the College of the Three Crowns at Cologne, where a thousand boys and young men from the Rhineland, Belgium and Holland were gathered together under the direction of the Jesuits. That his study of the humanities was serious, we give no proof other than the pure, classical latinity, extremely clear also (a rare quality among Schall's fellow-countrymen) of his letters and memoirs now in our possession. The student was at the same time a fervent Sodalist.

Noble Catholic Rhenish families like to send their children to Rome to finish their studies at the German College founded by St. Ignatius for the formation of priests and laymen capable of resisting the aggression of protestantism in their own country. Thither was John Adam sent in 1608 and he is registered at the college on the 24th day of July of that year. He was seventeen years of age when he began his philosophy with the study of logic. The records of the college

bear witness to the success with which he pursued his studies from 1608-1611. After finishing his philosophy he asked to be admitted to the Jesuit Novitiate of San Andrea on the Quirinal. This novitiate was then international and offered John Adam as companions among others, Father John Schreck who was to be his fellow laborer in China and Father Alexander de Rhodes, the future apostle of the peninsula of Indo China. After two years sanctified by the "experiments" most especially in honor at Rome, Father Schall returned as a scholastic of the Society of Jesus to the Gregorian University. He was already thinking of the missions of China with which the ardent young students of the Roman College had been made acquainted through the letters of Ricci, Longobardi, and other great Italian missionaries. The aged Father Clavius, Ricci's former professor, was still living and his illustrious disciple had sent him the translations he had made of Euclid and other more recent mathematicians among whom was Clavius himself. An important event was to give definite form to the still rather vague desires of Father Schall and determine the course of his life. On the fourth of December, 1614, there arrived at Rome Father Nicholas Trigault, sent by Father Longobardi as procurator for China. He remained in the Eternal City for several months occupied with important business. He obtained the celebrated decree which authorized the celebration of the liturgy in the Chinese language and the translation of the breviary and missal and granted the missionaries permission to celebrate Mass with the head covered with a Tsikin. Trigault took part in the General Congregation (June 27, 1615) which elected V. R. Father Mutius Vitelleschi and in this way he came in contact with the most able men of the various provinces of his Order. He obtained the separation of the mission of China from that of Japan so that each should be autonomous under the authority of a com-

mon visitor. During his stay at Rome he wrote the *Litterae Annuae* of Japan (1609-1612) and of China (1610-1611) and the "Christian Expedition in China", composed from the letters of Father Ricci and at the same time translated into all the languages of Europe. Trigault saw Schall and on January 2, 1616, Schall sent V. R. Father Vitelleschi a formal request to be sent to the Chinese Mission. Trigault wanted to take the young scholastic with him as a companion in the journeys he had to make to the various provinces of his Order for the purpose of recruiting missionaries. Father Francis Piccolomini, then professor of philosophy at the Roman College, later General of the Society, opposed the project and made clear to Schall the necessity of very serious study of theology and science in order to prepare himself for his apostolate. The result was that the scholastic quietly continued his course in theology, was ordained priest and left in company with Father Anthony de Magalhaens for Lisbon on October 18, 1617. There they awaited the arrival of Trigault who rejoined them after his triumphal travels through Italy, Bavaria, the Rhineland, Belgium, France, and Spain.

II. THE VOYAGE. ENTRANCE INTO CHINA (1618-1630)

On the Monday of Easter week, April 16th, 1618, the fleet sailed from Lisbon for the Indies; the "Bom Jesus" on which the 22 Jesuits (10 Portuguese, 5 Belgians, 3 Italians, 4 Germans) had taken passage, arrived at Goa on October 1st of the same year. This voyage of five and a half months was extremely rapid for that time. (Note: Today it would take less than half a month.) Only eight of the twenty-two Jesuits destined for China arrived there; five died during an epidemic raging on the ship during the month of June; the others remained in India. A large number of Spanish missionaries was to have sailed with the

fleet for the Indies, but although Portugal and Spain were then united under one rule, or perhaps because of that, the Spaniards and the Portuguese heartily detested one another and at Lisbon the captains absolutely refused to take on board any citizens of the rival nation. The winter was passed at Goa and Schall took advantage of the oportunity to perfect his knowledge of Portuguese while at the same time he devoted himself to various scientific activities. With spring the voyage was resumed and on July 15, 1619, after having encountered divers storms, they arrived at Macao.

Entrance into China was then forbidden to missionaries; this was during the persecution organized by the celebrated Shenkio, vice-president of the department of worship, who was in complete control during the last years of the impotent Wan-li (1573-1620). Four Jesuits had been banished while others remained hidden in the homes of the Christians. The hatred of Shenkio had frustrated the efforts of influential Christian mandarins, the principal one of whom was Paul Hsu of Shanghai, founder of the Christian community at Zikawei, where his tomb now stands. These men, as loyal patriots as they were fervent Christians, were disturbed by the advance of the Manchurians and had sent Christian ambassadors to Macao with the commission of asking Portuguese instructors for the training of the Chinese troops, especially in artillery tactics. They had obtained the consignment of thirty pieces of artillery taken from an English ship captured near Macao. A small army recruited from all the Portuguese colonies of the Far East was to accompany the cannons. Shen-kio brought about the rejection of the Christian ambassadors by the governor of Canton and that attempt which might have saved the Ming dynasty, failed as other similar attempts were to fail later.

At the college of St. Paul in Macao, when Schall

arrived, there were from sixty to eighty Jesuits, six of whom belonged to the Chinese mission and a number of others were waiting to go there when peace should be restored. Schall employed the leisure which the persecution afforded to obtain a thorough knowledge of the Chinese language and literature under the direction of Father Vagnoni. After the death of Wan-li (1620) when the persecution was less violent, the missionaries at Macao began very secretly to slip back into the different provinces of China. Before his departure Schall assisted at the superb defense of Macao against the attack of a Dutch fleet of 15 ships (June 22-23, 1622). The Jesuits and their students took a conspicuous part in the defense; it seems that Schall had taken prisoner a Dutch captain for whom the release of 300 Portugese prisoners was offered as ransom.

In the summer of 1622 a group of missionaries left Macao and succeeded in making an entrance into China; Schall was among them.

III. FIRST PERIOD AT PEKIN, SI-NGAN-FU (1622-1630)

The missionaries (Manuel Diaz, the elder, Schall, Figueiredo, Ribeiro) took the traditional route; by boat to the boundaries of Kwangtong, over the Meiling mountains, then again by boat by way of Kankiang to the Yangtse and down it to Hankow and Kiukiang. There they separated. While his companion remained in the south, Schall continued on his way to Pekin with Father Longobardi who was to have Father John de Rocha as his successor as superior of the mission. The travelers arrived at Pekin on January 25th, 1623, and established themselves in the house which Father Ricci had obtained in 1605; a Christian had purchased it and saved it from destruction. Father Diaz, the younger, who had remained in hiding near Pekin during the persecution of Shen-kio, and Father Longobardi were presented to the mandarins of the

department of war by Paul Hsu and other Christian doctors; they were acceptable as intermediaries with the Portugese at Macao for the purchase of cannon and muskets and for hiring cannon makers. Shen-kio had lost favor in 1622 and died in 1624. The Christian doctors regained their influence at court; circumstances were favorable for new foundations.

Adam Schall, in Chinese T'ang Jo-wan (Adam John), was presented by Paul Hsu to his distinguished friends of the department of worship and won their sympathy while explaining the use of instruments he had either brought with him or had made and while giving them lessons in astronomy. The explanation of a lunar eclipse (Oct. 8, 1624) increased his reputation. Father Terrenz, one of Schall's companions on the voyage from Europe, had rejoined the missionaries at Pekin at the end of 1623 or the beginning of 1624. The study of astronomy and of the mandarin language and style were the occupations of the Fathers in the intervals when they were not engaged in the ministry. Conversions began, still few in number but often taking place among the educated class (averaging thirty a year from 1624 to 1628).

In the autumn of 1627 Schall was sent to Shen-si, to the residence of Si-ngan-fu recently founded by Father Jules Aleni and protected by two Christian mandarins who had known the Fathers at Pekin. Schall replaced Father Trigault there; he was rejoined in 1628 by Father de Semedo, then left alone in 1629. On July 31, 1628, Father de Semedo received his solemn profession; this great act of his religious life had been delayed for two years. The records praise his virtue and his ardent work but charge him with a lack of maturity, self possession and practical mindedness.

At this time men were concerned about finding a practicable land route from Europe to China in order to avoid the painful and dangerous sea voyage. The

Lay Brother Benedict Goes, sent by his superiors from Goa had died at Suchow in Kansu, April 11, 1607. Schall undertook to become friendly with the caravans of merchants, almost all Mohammedans, who crossed Shensi, as they said, to bring to the Emperor of China "the tribute of the Kingdoms of the West," in reality to engage in a very profitable commerce. He learned from them the various circumstances of their journeys and very carefully sent this information to his superiors at Macao and at Rome; he estimated that the journey from Alep to Suchow in Kansu could be made in about 255 days.

The apostolate was making progress; two churches, one for men and the other for women were erected at Si-ngan-fu; many friendly visitors came to the residence and under the influence of Father Schall; in 1629-1630 he had had fifty baptisms.

In 1629 after the inaccurate prediction of an eclipse by the Mohammedan and Chinese members of the Astronomical Board, the Emperor Ch'ung-cheng had issued a decree (September 27) ordering Longobardi and Terrenz to get instruments from Europe and to translate some astronomical works; Paul Hsu had inspired this document. In 1630 the same learned catholic was named Minister of Worship. On May fifteenth of that year Father Terrenz died. Paul Hsu decided to have two men whose worth he had already had occasion to know, summoned to Pekin, Father Rho from Shansi and Father Schall from Shensi. The imperial decree summoning them to the capitol is dated June 29, 1630. The departure of Schall from Si-ngan-fu had the appearance of a triumph; there were innumerable visits of persons of high rank, presents of all sorts, a cortege of honor, nothing was lacking.

IV. PEKING UNDER THE LAST MING EMPEROR (1631-1644)

From the letters and memoirs of Father Schall his

biographer has drawn a most interesting picture of the city of Pekin on the eve of the Manchurian invasion; of the north city (later the Tartar City), the south city (later the Chinese City) and the imperial city. Schall estimates at the time that the capital has in all 500,000 inhabitants; 10,000 eunuchs have the administration of the imperial city and of all functions at the court. Six chief ministers, each of whom has numerous boards under his direction, handle all the general affairs of the immense empire. Those of the ministers with whom the Fathers had most to do were the Minister of Worship (Li-Pu) who had under his direction the Astronomical Board, and the Minister of War (Ping-Pu) to whom were referred all questions of armament, fortifications and the like. Later they were to their cost, to become acquainted with the procedure of the Minister of Justice (Hsing-Pu). The cabinet was composed of a certain number of Ko-Laos (Counsellors of State) who early in the morning discussed the more important affairs with the emperor. The head of the Cabinet held a position similar to that of Chancellor of an Empire.

The young Father who had just become a member of the Astronomical Board was manifestly amazed at this organization and he believed that with it an energetic and intelligent sovereign could do wonders. Unfortunately this was not the state of affairs in 1630. The Emperor Ch'ung-cheng, who ascended the throne in 1627, honest and talented but weak and wanting in initiative, is incapable of governing in the midst of numberless difficulties arising from circumstances. During his reign the eunuchs are all-powerful; then he displeases the leading ones among them by compelling them to make restitution, then punishing them for their crying abuses; they are ready to betray him.

The invasion by the Manchurians brings the downfall of the unfortunate Ch'ung-cheng and of the

dynasty. The new emperor of the Manchurians, who had come to the throne in 1626, wins over the Chinese who are living in his territory. In 1629 they break through the great wall at three points and marauding bands of Manchurian cavalry come up to the very walls of Pekin. The Christian Doctors Paul Hsu and Leon Li make a last vain effort to obtain a military expedition from Macao; such an expedition would have saved the Ming Dynasty. The cupidity of rich Catonese merchants who feared that Portugese commerce would go to Pekin as a rival port, once more brings about the failure of the undertaking.

To make matters worse, the ill-starred Ch'ung-cheng takes the Christian vice-roi of Liao-tung, Ignatius Sung, for an enemy and a rebel. Sung, with the aid of a Portugese captain, Teixeira Correa, had offered considerable resistance to the Manchurians. The unfortunate Emperor removes him from office, recalls to Pekin and imprisons his best defender; he and two other Christian officers who had generously rejected the tempting proposals of the Manchurians are condemned to death for disobeying the orders of the court. Paul Hsu, then head Kolao, makes unsuccessful efforts to save their lives. Sung and Chan are decapitated after Father Schall disguised as a charcoal peddler has been able to get into their prison and bring them the help of religion. (Middle of 1633.)

A government which gave itself up to such action could expect revolt from all quarters; at the very time when the invading Manchurians were spreading around Pekin rebel chiefs arise in the provinces. Two especially are famous; Li Tche-ch'eng, who holds sway over the provinces of the northwest, Shensi, Honan, Shansi; Chang Hsien-chung, master of Sze-chwan and Kweichow. Li will be the grave digger of the last Chinese dynasty.

Amid these terrible circumstances, the Fathers at Pekin remained peacefully occupied in their two-fold

series of works, scientific and apostolic. Schall constructed few new instruments but confined himself to the task of repairing and improving those which the Arabian astronomers had constructed. To make up for this he devoted all his care to the correction of the calendar into which had crept numerous errors. This was a task that required tact; the Arabian astronomers who had entered the department of worship under the Yuan (1280) and remained in charge after the restoration of the Ming (1368), opposed the European correction with every means at their disposal and the Chinese employees of the department made common cause with them. Terrenz, Schall and Rho are more free to work at their books, almost all translated or adapted from European works; twelve men of letters, all Christians, help to put them in a beautiful classic style and Paul Hsu, number two man of the Empire, head of the cabinet, does not disdain to assist in this work. In 1635 the three missionaries were able to present the Emperor with 5 sets of works comprising 150 books in three series; auxiliary sciences theoretical and practical astronomy, and astronomical tables.

In spite of all the precautions the Fathers took to keep their work secret, the official astronomers, Mohammedans or Chinese, of whom the chief was the hated Wei-kung, were ever on the alert to use any occasion to harm the foreign savants or the Christians who assisted them. As long as Paul Hsu was alive their hatred could affect nothing. When in 1633 the great minister, "the soul of the Church in China", felt the attack of the sickness which was to cause his death, he summoned from Shantung Doctor Li T'ien-King, explained the astronomical work and had him approved by the Emperor as his successor. On November 8, 1633, Paul Hsu died a holy death, assisted by Father Schall whom he had chosen as his spiritual director during his last years. The triumphal funeral journey

of the great Kolao is well known. The body was interred in the center of the family estate in the Christian community of Zikawei which he had founded. The third centenary of his death was celebrated last year (1933) with great festivities in which the Nanking government took part.

Paul Hsu gone, Wei-kung maneuvered to become his successor as president of the astronomical board. But the Emperor was faithful to the promise he had made to Paul Hsu when he was dying and named Doctor Li to fill the vacancy.

In accordance with an imperial order the Fathers prepare two calendars; one for the learned (a calendar of the planets), the other for the use of the people. Owing to the opposition of their rivals the latter calendar never came into wide use.

Unfortunately Doctor Peter Li did not realize the hopes that had been placed in him. Hardly competent, of a weak character, craving for popularity, he believed that it would be a good political move to become friendly with Wei-kung and obtained for this impassioned enemy of Christianity permission to open a school of Astronomy. This weakness brought only loss of esteem for the Christian doctor.

In 1634, Schall and Rho constructed several European instruments and offered them to the Emperor; in spite of malevolent reports which he had received from the native astronomers, Ch'ung-cheng wanted to see the apparatus and had it installed in the palace itself. He wanted the European and native astronomers to compete in the prediction of eclipses and of atmospheric phenomena and congratulated the Europeans on their success.

On April 26, 1638, Father Rho died and the whole burden of the astronomical work fell on the shoulders of Father Schall. The hateful Wei-kung passed from the scene at the same time but he left on the astronomical board many heirs to his passions who multiplied

pamphlets in which they accused the Fathers of contempt for Confucius and of consigning to hell all the educated men of former times. Even the eunuchs whom Schall had trained in practical astronomy betrayed him; they falsified the results of his calculations, sabotaged his instruments to the extent of rendering inexact the prediction of a lunar eclipse on October 19, 1641; Schall made up for this setback by predicting and observing a solar eclipse on the 3rd of November in the same year with complete success.

The poor astronomer, burdened with tasks and surrounded by enemies, found himself in 1642 entrusted with a new labor more burdensome than the others. The Emperor more and more preoccupied with the incursions of the Manchurians around Pekin and knowing that he had no artillery, in the month of July ordered Schall to cast cannon, to train soldiers to maneuver them and above all to train eunuchs of the court to become his successors. The poor Father called attention to the fact that he had not the slightest experience in such matters having nothing but book knowledge of them. The Emperor would not change his order. Day and night Schall had to watch the eunuchs who had been assigned to help him; as it turned out, they not only had no interest in the work but they did not hesitate to steal the materials.

By dint of patience and labor, twenty large cannon were cast. They were tried out on a plain 40 lis (20 kms.) from Pekin; the results were completely satisfactory. The Emperor then ordered 500 pieces of small calibre. The eunuchs wanted to imitate Schall's work and started a cannon foundry for themselves; an epidemic struck their workers and many died of it. Schall and his helpers who were untouched, cared for their malevolent rivals. Schall was obliged moreover to direct the fortification of the city of Pekin. Extremely arduous work, miserably repaid with some marks of honor and a meager pension. After the

death of Father Rho, at the request of Dr. Li, the Emperor in recognition for the services rendered by the deceased granted the sum of 2,000 taels to encourage astronomical enterprise; Schall received a pension of 12 taels a month.

Father Adam found a better recompense in the leisure that was left him for his apostolic ministry. Considering the labor which his duties on the astronomical board and in the department of war imposed upon him it is next to impossible to explain how he was able to devote so much time to his missionary work.

When he arrived in Pekin in 1630, sixteen Christian communities had been established in or near the capital. Father Longobardi was superior of this residence from 1630 to 1640; then Schall succeeded him while Longobardi went to work in Shantung in company with Fathers Valta and Entienne Le Fevre and the lay brother, Pascal Mendez, who was well educated and an excellent catechist. The vice-provincials Manuel Diaz, the younger (1624-1636) and Francis Furtado (1636-1641) spent a good part of the year at Pekin.

As in the past they were occupied above all else in the apostolate among the educated class. The Christian doctors at court, especially Doctor Paul Hsu, were very active in helping the Fathers in this work. They were awaiting the opportunity to win over the Emperor himself for he was intelligent and open minded. Etiquette prevented Schall from approaching him directly but he had him instructed by Christian Doctors and sent him his books. All their hopes crashed with the disaster that put an end to the life of the unfortunate Ch'ung-cheng.

Schall was more successful with the ladies of the palace who lived shut up as in a golden prison. Unable to catechize them himself, he instructed them by means of Christian eunuchs, Nereus, Achilles, Protase

and Joseph, and through the ladies of their families who had been converted, baptized, and introduced into the palace. The emperor and empress, who liked to hear the eunuchs and the ladies discuss religion allowed complete freedom for the apostolate. A chapel was constructed in the palace and Mass was often celebrated there. In 1637 eighteen women were converted and three of these were of the highest rank; in 1638 there were 21; 1639, 40; 1642, 50. There was great fervor in this chosen flock. After the capture of Pekin by the Manchurians and the overthrow of the imperial family the ladies of the palace who had been converted withdrew and lived with their families as fervent Christians, in many cases living in the state of virginity.

The Church of Our Saviour near the south gate of the city was the principal church of Pekin at that time. It was reserved for men; in various other places in the city there were churches or chapels for the women and young girls. For the evangelization of these numerous groups of Christians Schall found plentiful help in the fervent associations of men and women which he had established and which he describes with pride. Among the churches of the province of Pekin, that of Ho-Kienfu, about 150 kilometers south of the capital, founded by a rich eunuch convert, is especially worthy of mention. It is difficult to determine the total number of neophytes; the annual letters give only the figures for the year. The greatest number is in 1639, 9,480; the least, that of 1634, 2,870. The educated Christians were appearing more and more in the highest positions. In 1642 Luke Tslin was in command of the army sent against the rebels in Kiangsi; the Cross was to be seen on his flag. His nephew Ignatius Ts'in commanded a fleet of 500 junks engaged in operations on the sea to the south and on the great canal; he also had the Cross embroidered on the imperial standard.

Schall did not rest content with the scientific writ-

ings but also wrote a commentary on the Gospel, several lives of the saints and some treatises on apologetics. The vice-provincial Furtado in his letters to the General in 1638 and 1641 reveals his amazement at the industry shown by the imperial astronomer and asks the Very Reverend Father General to grant the good worker the recompense which will be the most pleasing to him: a letter of congratulation and a promise of more mathematicians.

All these present successes and hopes for the future were to be imperiled as a consequence of the Manchurian invasion.

V. THE MANCHURIAN INVASION (1636-1651)

In 1636 the Manchurian dynasty had taken the title of T'ai-Ts'ing, Great Purity. The new emperor had taken for the name of the reign Ch'ung-te. Unable of themselves to complete the conquest of the Pekinese territory, the Manchurians adroitly take advantage of the embarrassment created for the Ming government by the revolt in the several provinces. Thus it is that after having been conquered and forced to retreat by Wu San-koei, the best general in the empire, the troops of Ch'ung-te gain the upper hand, thanks to the successful revolt of Li Tze-ch'eng. The latter, conqueror of the Chinese general sent against him, had taken Kai-fong, the capital of Honan, October 9, 1642. Father Schall, on being sent to the army which was expected to stop him, saw all his efforts frustrated by the indolence and lack of discipline in the officers. In the beginning of 1644 Li took the title of emperor, gave to his dynasty the title of T'ien-shun (obedience to heaven) and marched on Pekin. The city was defended by 70,000 well trained troops and by 10,000 eunuchs of the imperial city. Schall had prepared a plan of defense; several Christian generals faithful to the Ming emperor were ready to assume the command. But the ill-starred ruler preferred to entrust himself

to the eunuchs who betrayed him in the hope of getting the imperial treasure and the money that was to be paid to the troops. On the 23rd of April, 1644, Li appeared before the Chang-i-men gate and it was surrendered to him. The Ming emperor after an unsuccessful attempt at flight hung himself from a balcony of the palace; the members of his family succeeded in fleeing or committed suicide with him. Schall, who has left us a vivid description of this tragedy, was always convinced that if Chung-tcheng had entrusted himself to the Christian generals aided and counselled by the Jesuits, he would have saved his life and his capital.

On April 25th (1644) Li's troops numbering 300,000 men, according to Schall, made their entrance into Pekin and gave themselves up to horrible massacre and pillage. The residence of the Jesuits, situated near the southern gate was in great danger. Schall found himself alone there for the vice-provincial Furtado and the aged Father Longobardi had been able to flee. The invaders however respected the house and its inhabitants and even tacked a declaration on the wall saying that the home of T'ang Jo-wan was to remain absolutely untouched. Father Schall was summoned by Li and received honorably; he obtained protection for the Christian women who were in desperation and on the point of hanging themselves. They were then gathered together in homes which the invaders left unmolested.

Li's triumph did not last long. Wu San-koei, the best general in the Ming armies, did not take part in the defense of Pekin; he had kept his troops turned against the Manchurians near Shanhai Kwan. Ambitioning the throne for himself, Wu, when summoned by Li, refused to submit to his authority. He had not the strength for a struggle against the 200,000 men who had taken Pekin so he committed the unpardonable imprudence of asking aid from the Manchurians. They gladly accepted his proposal and at the end of May, 1644, the two allied armies won an overwhelming vic-

tory over the army of Li. Li escaped to Shensi; the garrison he had left in Pekin fled in its turn after renewed pillaging and the burning of the unfortunate city. On June 7 the uncle of the young Manchurian Emperor took possession of the half destroyed imperial city in the name of his nephew. The Manchurians took up their quarters in the north city after driving out the Chinese who had to crowd into the south city as best they could. Schall's residence had suffered badly in the fire; some of the books and instruments had been destroyed. In addition to this the Fathers were threatened with expulsion from the Tartar city just as had happened to the Chinese. Schall sent a petition to the commander of the Manchurian troops and used to advantage his double role of foreigner and astronomer. His request was granted and he had permission to remain in his house which was put under protection.

On October 19 (1644), the young Manchurian Emperor entered Pekin and on October 30 the city was declared the capital of the empire. Two Manchurian princes acted as regents until Shun Chih came of age. One of them, Dorgen Amawang, quickly developed into a veritable tyrant hated by the people for his avarice and cruelty; apart from this he was a good administrator and a valiant soldier. Even more favorable to the European sciences than the Ming rulers, the regents in 1644 rejected the calendar prepared for the following year by the Chinese and allowed only Schall's calendar to be used. On August 23 this calendar was imposed on all. On September 1 a solar eclipse which Schall had announced on July 27th occurred at the hour he had foretold while the Mohammedans and Chinese had made errors of an hour and a half-hour. At the end of the year 1644, Schall was named director of the astronomical board and the minister of worship, who was very hostile, had to accept him. Schall hesitated a long time and only consented when ordered to

by the vice-provincial Furtado who feared that the terrible Amawang would interpret Father Adam's refusal as proof of his attachment to the Ming. At any rate Schall refused important emoluments attached to his office; twice a day his meals were brought to him from the palace. He magnanimously retained the greater part of the Mohammedan and Chinese astronomers who had previously opposed him so meanly and discharged only those who clearly showed their incompetence. Amawang liked to talk science with the president of the astronomical board and Schall took advantage of this in order to save many an innocent person from the wrath of the regent. Out of gratitude the Jesuit turned over to him the cannon with which he crushed the revolt of the Governor of Shanshi who pretended to defend the cause of the Ming. After Amawang's death from a hunting accident at the close of the year 1650, Shun Chih came into power at the age of 13. Schall put enough trust in the favor of the Manchurians to build a large church, dedicated to our Saviour, in the middle of the Tartar city, between the astronomical observatory and the residence of the Fathers. Constructed in the baroque style which was then in vogue, its dome towered over the district most conspicuously.

Thus during the fearful years which brought the Manchurian dynasty of the Tsing to succeed the Ming, the Christian community of Pekin remained intact—saved by the prestige of Schall and the fame of his works.

VI. THE FAVOR OF SHUN CHIH (1651-1660)

The Emperor was a most brilliant and at the same time a serious character. The Fathers praise his prudence, his amiability, his love of justice. Unfortunately these good qualities were too often submerged under violent passions, anger, sensuality, and waste of time on amusements of all sorts. The young Emperor took

account of his shortcomings and faults; he sought a counsellor. After he had interviewed Schall several times (the Ming etiquette was unknown to the Manchurians) Shun Chih took a great liking to the missionary astronomer whom he always addressed with the title, Ma fa (Venerable Father). Schall was given a dispensation from Manchurian etiquette and came to the palace whenever he found it convenient; he was always well received by the Emperor. The Emperor on the other hand liked to visit his Ma fa at home, have long conversations with him, amuse himself by plucking flowers and fruits in the garden and invite himself to meals or to the refreshments at which Schall provided European and Chinese dishes and wines. He liked to visit the church attached to the residence and ask for an explanation of the statues, paintings, furniture and sacred ornaments. Schall made use of these frequent visits (in 1656 and 1657 the ruler came to the residence twenty-four times) to frankly admonish him of his duties, to show him the dangers of yielding freely to his passions, and to obtain from him pardon or at least mitigation of punishment for persons unfortunately under accusation.

In 1659 the European astronomer rendered Shun Chih a signal service. The notorious pirate Chung Ch'eng Kung (the Coxinga of European writers) already in control of the southern coasts, had entered the Yangtse and was threatening Nankin. The Emperor's first impulse was to flee to Manchuria, then abruptly changing his mind with his natural impetuosity, he wanted to assume the command of the army sent against Coxinga. Schall alone had influence enough to dissuade him from these two equally fatal projects. He remained at Pekin and a good army, well paid, went to fight the pirate. The latter became frightened and returned to his base of operations.

Schall himself has left us a record of the principal subjects of his conversations with the Emperor. From

the observation of the stars he raised his mind to the idea of a God creator who is going to demand of kings especially an exact account of their government; various points of natural ethics useful to the young sovereign; scenes of the Gospel, explained with the help of the splendid paintings sent by the Duke of Bavaria; the ceremonies and practices of Catholics which might be the occasion of misunderstanding (celebacy, practices of mortification, vows, etc.). In order to satisfy the Emperor's curiosity one day, Schall had to put on the sacred vestments and in the course of his explanation go through the principal ceremonies of the Mass.

Schall had high hopes for the conversion of Shun Chih; he summoned the holy Father LeFevre, the apostle of Shansi and Kansu, to devote himself to this task, the results of which would have accomplished incalculable good. The deplorable habits of the Emperor soon robbed the Fathers of their hope and Shun Chih died before the quiet of mature years had disposed him to receive grace.

In 1661 he fell seriously ill and Schall made every effort to gain admittance in order to see him. Shun Chih, undoubtedly surrounded by his entourage, replied to his Ma fa that he was not seriously ill and would have him called when there was need of it. Schall then prepared an explanation of the principal truths to be believed and acts to be performed in order to save one's soul and sent it to him begging him to meditate on these pages. On receiving this last proof of Schall's affection Shun Chih remarked sadly, "My faults are too great to leave me any hope of ever seeing God."

Choice of a successor had to be made and the Empress-mother had named not the brother of the Emperor but one of Shun Chih's sons, a seven year old child born of a wife of second rank. Schall on being consulted approved the choice. Four Manchurian princes were to rule during the minority of the young

prince, the future K'ang-hsi. Soon after these arrangements had been made, the Emperor's condition became worse and he died without having seen Schall again. Although the Empress-mother was to have the principal part in the government, there was every reason to fear the hatred of one of the regents Suk-Saha, the declared enemy of Christianity.

VII. SCHALL, DEFENDER AND PROTECTOR OF THE CATHOLIC CHURCH IN CHINA

Schall was superior of the Pekin residence for several years; he was very active in the ministry at the Church of the Holy Saviour near the southwest gate of the Tartar city. Rarely did he have companions; the principal ones were Longobardi, who died in 1654 at the age of ninety-five; Francis Furtado who was superior of the mission in the north until 1651 and in this capacity had a more or less prolonged stay in Pekin each year; and especially Verbiest who was summoned from Shensi in 1660 and became the faithful co-worker, defender and protector of Schall.

In 1648 Fathers Buglio and de Malgalhaens had been captured at Pekin by a Manchurian army; they were made prisoners in the army of the notorious robber chief, Chang Hsien-chung, who forced them to become his advisers. At first they were treated as prisoners but, thanks to the intervention of Schall, they gradually obtained liberty to exercise their ministry and they established a second residence and church in Pekin, to the east of the city.

Since the conquest of Pekin and the region to the north by the Manchurians, the friendly tolerance of the government for the Catholic missions permitted a very consoling apostolate. In 1663 the baptisms in Pekin numbered 13,000, not including those outside of the city (2,000 at Hokienfu). Two attempts at an apostolate in Manchuria and Korea had failed because all permission to enter had been refused. To make up

for that the progress in the provinces of China was remarkable. Verbiest estimated the number of converts at more than 10,000 a year. In 1663, the visitor, Father de Game, reported 114,000 Christians in the vice-province of China alone, not counting the converts in the Dominican and Franciscan missions of the vice-province of Japan.

All the missionaries acknowledged the influence of Schall; his favor with Shun Chih counted for much in obtaining Manchurian toleration. "We all preach the Gospel under the shadow of his name", wrote Father Smogulecki in 1652. When Canton was taken by the Manchurians, Semedo taken prisoner and threatened with the worst treatment, was set free when his jailers learned that he was a fellow religious of T'ang Jo-wan. Several missionaries, Diestel, Grueber, Verbiest, were summoned to the court, thanks to Father Adam, traveled about at the Emperor's expense and were received everywhere with great honor. In 1664 the vice-provincial Jacque La Faure wrote to Rome, "The Manchurians allow Christianity to be preached everywhere in China with the same freedom as in Europe."

Even the non-catholics tried to use Schall's influence. In 1656 a Dutch legation arrived at Pekin, having been sent with rich presents from the governor of Sumatra, John Maatguiker. Having failed in the attempt to sieze Macao, the Batavians wanted to attempt direct relations with Pekin in order to secure a monopoly on Chinese commerce as they had that of Japan since the expulsion of the Portuguese. The ambassadors, Peter Van Geyer and Jacob Van Keyzer, entered Pekin on July 17; on the 29th Schall was called to the palace to act as interpreter. The Catholic missionary had no reason to favor the undertaking of Dutch Calvanists who were everywhere showing their hostility to the Catholic Church. After faithfully performing his duty as interpreter he remarked to the

Emperor that Holland was not a kingdom but a republic formed by subjects who had revolted against their legitimate sovereign; that under the pretext of engaging in commerce they were trying to seize for themselves Chinese territory just as they had unsuccessfully attempted to do at Macao, "the tributary city of the Empire." The Batavians were politely received and politely lead away. In the report of their embassy they complain of the proceedings and of the part that Schall took.

On the other hand Father Schall rendered valuable assistance to the Russian embassy which was then in Pekin and had not been received; audiences were granted to this party and gifts exchanged.

Finally the city of Macao was saved from ruin by Schall's intervention. After the raids of the notorious Coxinga along the southern coast of the empire, the imperial government had in 1662 formed the absurd resolution of leveling all the costal cities and stopping all maritime commerce. The population was to seek protection by moving 30 lis (15 kms.) inland. Macao was included in the decree of destruction. Father Jacque Le Favre, sent from Macao to Pekin, spent a year in the capital and was greatly aided by Schall who had not yet fallen into the bad graces of the four regents. The Fathers found arguments against the decree in the peculiar position of Macao, the tremendous wealth which its commerce was bringing to China every year and from another viewpoint, the importance of the city as a defensive bulwark already tested by the Dutch attack. Eventually it was agreed that this city should be spared; maritime commerce alone was forbidden. The death of Coxinga in the same year lessened the danger.

During this same period Schall had another opportunity to render extraordinary service to all the missions in China. For a long time the Popes and Superiors of Missionary Orders had been awaiting

the discovery of an overland route which would give access to the celestial empire in less time and with less hardship and danger than the sea voyage in which half of the party sometimes perished. Father Goswin Nickel (1652-1664) in 1656 had sent Fathers Diestel and Grueber to attempt the journey from Turkestan and Persia; on arriving in Persia they found themselves halted by the war then being waged between the king of that country and the Emir of Sarmakand. They reached the port of Ormuz and from there went by sea to Macao, arriving in July, 1658. Schall called them to Pekin and they arrived on August 2nd. Grueber became the Imperial artist; Diestel, at first Schall's assistant on the astronomical board, was sent to Tsinanfu where he died on September 13, 1660. Grueber prepared to return to Europe and Schall assigned Father Albert Dorville as his companion; the two missionaries left Pekin on April 13th, 1661. The story of their travels can not be told here. But after Dorville's death at Agra he was replaced by Roth. Grueber and Roth reached Smyrna and from there sailed for Italy. They were in Rome by March 26th, 1664. A consultation was held with the General presiding and it was decided that the overland journey was cleary too difficult. The travelers wanted to return by the way of Russia but were prevented from doing so by the Russo-Polish war. They reached Constantinople where Grueber fell ill and died. Roth made his way back to his mission in Agra alone.

VIII. CRITICISM OF SCHALL BY HIS ASSOCIATES

During the final years of the Ming Dynasty and those which saw the beginning of Manchurian domination, although Schall appeared to all strangers as the glorious protector and defender of the Catholic missions in China, he is found to be the object of very serious criticism coming from some of his fellow missionaries; others on the contrary defended him vigor-

ously and these finally bring the matter before the Sovereign Pontiff and the higher superiors of the Society. Some of these criticisms touch his position as director of the astronomical department, others his role as editor of the official calendar. This portion of Father Väth's work, in my opinion, is his most original contribution on the subject. All archives were opened to him and this disagreeable but very instructive episode in the life of a great Jesuit is now brought into full view. Father Adam does not emerge from the exposure diminished in stature, far from that.

1. THE CHARACTER OF SCHALL.

In the opinion of all Father Schall was one of the most learned men of his time. He had taken advantage wonderfully while in Europe of his studies in literature, theology, philosophy, and the sciences, made at Cologne and Rome under the most favorable circumstances to be met with at that time. He had built up a library of 3,000 volumes of European works chiefly on the sciences and astronomy. When his day of apostolic labors and astronomical observations was ended, he worked in his sanctum until 11 o'clock at night. He had become by dint of labor sufficiently skillful to cast cannon, construct machines, apparatus of every sort. A small boat for the instruction and amusement of the Emperor is an example.

A perfect master of the mandarin language, learned in the Chinese classics and capable of directing and revising translations prepared in classic Chinese by his native helpers, with a good knowledge of Greek learning and a superb mastery of Latin, an absolutely perfect knowledge of German, Italian and Portuguese and understanding Spanish and Dutch, Schall was prepared to converse or enter into correspondence with almost any foreigner. With a fund of energy developed by the habit of commanding numerous subordinates, with an iron constitution which never

failed him until he was past seventy, frank as "one would expect a true German to be", says Father Väth, he made everything yield before him and rarely, indeed, gave up an undertaking once begun.

By a contrast not infrequent in those of his race, this powerful and commanding personality was capable of charming tenderness. When he preached on the Infancy or the Passion of Jesus Christ or the virtues and sufferings of the Saints, he was moved to tears. He rested by taking part with the children in their games and by teaching them catechism. He had great devotion to medals and Agnus Dei. Faithful to daily Mass and the breviary, he never allowed his studies to infringe on the time set aside for exercises of piety. He liked to see in the movements of the stars the announcement of great events; when he learned of the invasion of Germany by the Swedes and the death of Gustavus Adolphus, in all simplicity he remarked the appearance of comets at the times of those events.

He was very kind to the poor and gave as alms a a great part of the gifts received from the palace. He was careful to see that his Chinese assistants were paid regularly and often had their salaries increased. When he became director of the astronomical department, we saw how generously, perhaps not prudently, he had retained the Mohammedan and Chinese adversaries who had so meanly opposed him.

This noble and sympathetic character had its defects, very much criticised as could be expected in so vigorous a nature. From the very admission of the Fathers who defended him most energetically before his superiors in China and Rome, he is reproached for a violence, a brutality which made it difficult to deal with him. Conscious of his own ability and the service he had rendered, he did not refrain from deriding those who were less successful and his cutting irony alienated many from him. Even superiors, when they were at Pekin, were not spared by his

terrible tongue. These defects grew in the long periods of solitude during which he was left to himself. Again he is charged with too much independence in the administration of funds, often considerable, which passed through his hands. "In externis homo valde durus, colericus, iracundus, et germanice morosus", wrote Smogulecki in a letter to the General in which he defended him. "Alcune stravaganze et eccessi", added Brancati, another of his faithful defenders.

Schall had, moreover, a defect common among missionaries who had lived for a long time alone with their native flock, of trusting himself too much to his people who rendered him great services. Above all, his attendant, the famous P'an Tsin-haiao, whose usefulness and fidelity he had proved, had completely won the confidence of his master and had become, as happens too often among the Chinese, so insolent and proud that everyone found him unbearable; responsibility for his bad conduct was laid on the master who tolerated it. P'an had a son who shared the affection Schall had for his father. After the Emperor Shun-Chih had begged the director of the Astronomical Department, since his vow of chastity prevented his having heirs, to adopt a child to whom honor and riches would be given as a mark of imperial gratitude, Schall agreed to this and adopted P'an's son as his grandson. The boy was then named T'ang Shi-lung. In this case the adoption, say K'i'yang, is simply a mark of affection and does not give to the adopted any right to the property or honors of the one who adopts him. A decree of K'ang-hsi later confirmed Schall's act—by having his adopted grandson enter the Imperial College just as the sons of mandarins.

These very real faults made many enemies for Schall among the Christians whom he treated very harshly when he found them at fault. These went to complain to Schall's superiors and associates who seem to have

admitted their accusations too readily. Father Buglio and de Magalhaens especially who had been led away captives from Pekin in 1648, then gradually given their liberty in the house that Schall had procured for them and who had become the Fathers of a new Christian community, forgot too soon that they owed their freedom for their apostolate to their influential fellow religious, and they became the obliging listeners of all the malcontents who criticized the president of the astronomical department. They sent these criticisms to the Superior of the Mission in the North, Furtado, who in turn sent an account couched in strong language to the vice-provincial, Manual Diaz, then at Hangchow. All the charges summarized above were arranged under eleven heads. The report was signed by Furtado, Longobardi, Buglio, Ferrariis, Magalhaens. The last named especially distinguished himself by his animosity for Schall. Father Adam defended himself with his natural vigor and was not sparing of the blows he landed on his accusers. Moreover, the three consultors of the vice-provincial—Gravina, Brancati, Smogulecki, courageously took up the defense of the accused in letters to Generals Caraffa and Piccolomini. They severely blamed Buglio and Magalhaens for being too ready to admit the accusations of malcontents and even spread them outside (1650-1652). The aged Longobardi, deceived for a moment, wrote to Brancati, August 17, 1651, that Schall was "sans tache" and that Buglio and Magalhaens ought to be recalled from Pekin where they were maintaining a veritable schism among the Christians by their opposition to Schall. In 1650 Magalhaens received the order to apologize to the President of the Astronomical Department. In 1653, the Vice-Provincial, Emanuel Diaz, sent Brancati to Pekin to make a final investigation. Buglio and Magalhaens admitted that they had not themselves observed the things for which Schall was blamed, but had

learned them from discontented Christians. While recognizing Schall's defects of character, the investigator pronounced the great part of the accusations raised against him to be "pure lies".

In 1658 Gravina wrote to the General that Father Adam was making praiseworthy efforts towards the correction of his character defects. In 1660, the Visitor named Schall superior of the Mission in the North.

The persecution by the four regents reunited former opponents in the common misfortune.

2. THE ASTRONOMICAL DEPARTMENT

In the very documents addressed to the Superiors in China and in Rome in which the character of Father Adam is attacked and defended with equal vigor, a question even more grave is raised, that relating to Schall's position as President of the Astronomical Department. Was it not such honors as this that the Jesuit had promised by one of the vows of his profession to refuse unless forced by obedience to accept? Schall, we have seen, was at first on the point of refusing, then, on the advice of his vice-provincial Furtado, had accepted tentatively, until Rome should decide the case.

Another difficulty. The astronomical board was one of the sub-departments of the Department of Worship. One section of it (Li Ko, Kalendarii Schola) looked after the editing and publishing of the calendar. The first part of the calendar described celestial phenomena and contained only astronomical observations which a Christian, a priest could make as well as any one else. But the second and third parts enumerated the days on which religious ceremonies and the various relations between men were either allowed or prohibited. Moreover, in the celendar for the use of the people (Min-li) mention was made of the good and evil spirits which preside on different days of the year, over the various seasons and the corresponding

works. Undoubtedly Schall and his Christian assessors were concerned with only the first part of the calendar, astronomical observations, the two other parts and the calendar in popular use were edited by non-christian assessors. But the whole calendar appeared with the approbation of the director of the astronomical board. Was he not then cooperating in a superstitious work?

It seems that the first person who expressed any doubts about the liceity of Schall's position as president of the astronomical department was Father Jules Aleni, missionary in Foukien, in a letter to Reverend Father Furtado, then vice-provincial (about 1648). This letter has been lost but its contents are known from Schall's explanation. But it was Father Gabriel de Magalhaens, especially, who waged the campaign against Father Adam's mandarinate.

He succeeded in changing the opinion of the vice-provincial Furtado who up to that time had been favorable to the acceptance of the high dignity proposed for Schall. At a consultation attended by Fathers Buglio, Michael Trigault, Longobardi, de Ferrariis, Etienne le Fevre, Ignatius da Costa, Magalhaens' stand was approved (April, 1649). In August 1649, Magalhaens wrote again demanding Schall's resignation; on September 18th, he wrote for the third time. This last memoir was signed by 17 professed Fathers among whom were Emanuel Diaz, the new vice-provincial, and Furtado who had just gone out of office. At the same time a Dominican from the Philippines, Victoria Ricci, wrote a similar letter to Rome.

From the beginning of the controversey the three consultors of the vice-province, Gravina, Brancati and Smogulecki, had taken Schall's part. In a joint letter to the new provincial, Emmanuel Diaz, then in memoirs to the Generals Caraffa and Piccolomini, they maintained that Schall's position in Pekin involved

nothing contrary to the Canons of the Church nor the rules of the Society.

Schall himself, moreover, ably and vigorously defended himself. He called attention to the fact that his work had to do only with the first part of the Calendar entitled, "The New Rules", which he signed and sealed. This first part treated of nothing but astronomical observations which were perfectly legitimate. On the other hand, were the ancient rites mentioned in the second and third parts of the calendar superstitious? Schall attempted to prove the contrary. The days of ill or good omen, he maintained, signified nothing more than the good or bad influence of the stars on crops, agriculture, health, an influence recognized in all Christian countries by peasant proverbs of all sorts. Had not Father Tanner, S.J., published, with all the necessary approbation, an "Astrologia Sacra", whose arguments and conclusions are open to discussion but in which no one has ever seen any superstition. The only type of astrology that needs to be defended is the "astrology of divination" which pretends to foretell from the observations of the stars the free acts of men and future events dependent on them. In the official Chinese calendar there is not a word about this kind of astrology.

The same remark applies to the various "spirits" which in the popular calendar rule over all human relations, all agricultural works and so forth. Formerly they received the honor of a superstitious cult; for the Chinese of today they merely signify the influence of the stars over the forces of nature. Finally Schall remarks that only the first part of the calendar, "The New Rules", bears his seal; the other two parts and the calendar for the use of the people are issued, as they always have been, by the Minister of Worship and bear his seal.

If the editing of the calendar is given up it means

the loss of imperial favor and the exclusion of all learned Europeans.

Father Martin Martini, sent to Rome as procurator of the Chinese Missions, carried a brief case bulging with the attacks of Schall's adversaries, the replies of the president of the astronomical board and the replies of his defenders. On his arrival at Rome, he himself composed a report on the matter. The General, Goswin Nickel, submitted all the documents for examination by a board made up of five professors of the Roman College. They were to reply to two questions: Is the calendar, in the light of Schall's explanations, acceptable for Catholic Missionaries? Does the dignity of president of the astronomical department fall under those dignities which Schall has renounced in his vow of profession?

The decision was given August 3, 1655.

1. The first part of the calendar, purely astronomical observations, contains nothing which a Catholic Missionary could not accept.

2. The second and third parts, especially the mention of ill-omened and good-omened days for sacrifice, seems to be superstitious.

3. For this reason Father Schall cannot retain the presidency of the astronomical board.

4. In case competent authority decides that the position of a Missionary as president of the astronomical board is permissible, a Professed of the Society, in view of the circumstances, can accept.

In 1659 Martini returned to China with this reply and a numerous group of Missionaries among whom was the young Father Ferdinand Verbiest, who two years later was to become Schall's co-worker and most able defender. On January 12, 1660, the Visitor, Simon da Cunha, in a letter to the Fathers told them of the consultation of the professors at Rome but remarked that since the parts of the calendar involved in the charge could be interpreted in different ways,

it was necessary to await an authoritative decision. For the rest, it is to be noted that Schall had received a letter from the General dated December 16, 1655, hence, after the consultation, and that Schall was congratulated and thanked "for the zeal with which this work had been done and for so many years of labor in cultivating the Lord's vineyard". On March 5, 1660, there was another letter from the Visitor noting that the parts of the calendar containing the passages concerned in the charges are not signed by Schall but bear the seal of the Minister of Worship. In 1661, a long memoir of Verbiest took up the defense of Schall with clarity. Then the vice-provincial in the north, Michael Trigault, and Father de Ferrariis returning to their former appreciation, adopt the conclusions of the young Belgian savant. In that same year or in the following one, Schall and Verbiest send to Rome a Latin translation of the calendar with their commentary and the signatures of all their assessors.

There was another examination by four professors of the Roman College, only one of whom had been a member of the first board. On January 31, 1664, they sent their decision to General Paul Oliva. They conclude: "There is no reason why Father Adam should not continue to work as before and retain an office of such great importance for the prestige, protection and extension of the Christian religion in that Empire."

Grueber arrived at Rome on February 20, 1664, and on March 17 sent back a new memoir favorable to Schall. On March 26 the vicar general and his assistants held a consultation and it was decided that Schall could in conscience retain his office and continue the work of editing the calendar. For the sake of greater certainty this decision was submitted to the Holy Father for his decision. On April 3, 1664, the vicar general told Pope Alexander VII of the consultation and the decision made. After examination the Sovereign Pontiff declared that Schall could and ought

to continue in the role of director of the astronomical department; if it was necessary dispensation from his vow of profession was granted.

Evidently the Pope limited himself to the solution of the practical case and made no pronouncement regarding the superstitious nature of the passages in the calendar to which objection had been made. Except for renewed opposition on the part of Magalhaens, the decision of the Pontiff was acclaimed joyfully by all and until well into the 19th century first Jesuits, then Lazarists directed the work of the department of astronomy.

These disagreeable debates between Schall and some of his fellow missionaries were motivated by absolutely noble and supernatural considerations on both sides. Magalhaens and his backers were anxious to keep the orthodoxy of the missionaries above suspicion. Schall and his defenders—among whom, let us not forget, were almost always his superiors in China—had in view the good of souls more than anything else and maintained that imperial favor must be kept through scientific works at any cost, save only clear contradiction with faith or Catholic discipline.

Persecution was to reconcile opponents; Schall, named Superior at Pekin in 1660, was to bear the brunt of cruel blows. Buglio and Magalhaens, as well as Verbiest, were then the support of their superior.

IX. THE PERSECUTION OF THE FOUR REGENTS

We have seen that after the death of Shun Chih the rule was carried on under the presidency of the Empress-Mother by four Manchurian princes until the young Emperor K'ang-hsi became of age. One of these four princes, Suk-saha, was known to be very hostile to the Christians. Fierce persecution was to be expected from him. This persecution is already well known from the writings of contemporaries, several of whom were victims of the hatred of the regents.

Father Väth has been fortunate in the discovery of

two new documents of great interest; a memoir of Father Brancati on the persecution of 1664, "A Brief Account of the Tartar Persecution of the Christian Religion and Its Preachers." The other document is "Historia Sinica", 1581-1688, by Father Couplet.

The first instigator of the persecution was the detestible Yang Kuang-hsien, Mohammedan or Confucianist astronomer and bitter enemy of Schall and the Christian religion. Seventy years of age at the time and convinced of his wisdom in matters astronomical, religious fanaticism and ambition moved him to destroy the influence of learned Catholics and foreigners. In 1659 and 1660 he had published several pamphlets and denunciations of the Minister of Worship. In 1664 Buglio and Magalhaens replied in a work entitled "T'ien hsio chuan shiu" (Origin and Extent of the Law of God), which was prepared in the classic style by the Christian John Li Tsu Pe, assessor of the astronomical department, and contained a preface very favorable to Christianity by Doctor Hü Shih-hsien. The authors declared that the famous Tu-hsi, first Chinese Emperor, owed to the primitive revelation all the good that he had in his doctrines and that the ancient sages of China had only been able to preserve some traces of the same revelation. Such a declaration was of its very nature bound to wound Chinese pride and Yang Kuang-hsien very cleverly based his accusations on it. Schall does not seem to have collaborated in this work. On April 20, 1664, an attack of apoplexy had destroyed his health, until that time robust; he could move only with difficulty. His speech was awkward; his right hand paralysed.

Yang Kuang-hsien let loose among the people a flood of pamphlets against Christianity and European astronomy; the Bonzes and the Mohammedan and Chinese astronomers supported him: the regent Suksaha and the Minister of Worship, Enf-Ko-te, also hostile to Schall and his work, put their influence at

his service. On September 16, 1664, the spiteful old man addressed a new memoir to the Minister of Worship and the four regents. The accusation was against Schall and Verbiest (of the West Church), Buglio and Magalhaens (of the East Church), and four Chinese Christians who had collaborated in the publications of the Fathers. Two charges were formulated: high treason, for preaching a false and immoral religion; imprudence and incompetence in the direction of the astronomical department. Ten days later the regents declared that the charge was grave and ought to be sustained before representatives of the Ministers of the Interior and of Worship.

The first hearing before a tribunal of representatives of the two departments was held in the main hall of the Ministry of Worship on the 26th of September. The eight defendants were divided into two groups, the West and the East, as had been done in the accusation. There were two Fathers and two assessors in each group. In accordance with Chinese practice all were on their knees; Schall himself, in spite of his infirmity, was obliged to take this humiliating and painful position, his arms resting on two attendants who were also on their knees. One of the judges had pity on him and calling him by the name Ma fa, a name so popular during the reign of Shun Chih, invited him to be seated.

The first charge, that of high treason, was formulated as follows: "Tang Jowan was introduced into the astronomical department in order to propagate the Christian religion." The reply: "He only accepted the position after long hesitation and at the command of the Emperor." "But at least the Christian religion is pernicious; it will eventually bring the overthrow of the Chinese Empire." The reply (from Buglio): "Christianity encourages all virtues in family, social and civil life, as well as in the individual and all states in which it reigns are prosperous."

Verbiest backed up this reply with numerous passages of Confucius in which the great Chinese moralist is found to be in agreement with Catholic doctors. The principal points in Catholic doctrine which might cause difficulty for the Chinese (asceticism, celibacy of priests, obedience to superiors) were clearly explained. Verbiest acted as interpreter for Schall with whom he spoke in Latin or in German and then gave the reply.

Beginning from November 12th, the defendants were separated into two groups. In the first were Schall, two Christians and a pagan; in the second, Verbiest, Buglio, Magalhaens and a Christian. The second group was put in chains while the first was spared. On December 27th, the Minister of Worship pronounced sentence. Schall was declared guilty of having taught perverse doctrine and of having conspired against the government. As a consequence he was deprived of all his offices and dignities and sent to the Ministry of Justice for the infliction of the deserved punishment. All the missionaries in the Empire were to be led from Pekin in chains when their fate was determined upon. All Christian churches were to be destroyed except that of Schall which was an imperial gift. The Christians were not to be molested but placed under police surveillance. Some days later the tribunal of the four regents approved the sentence, but at the same time moderated its severity. Thus it was that the missionaries were to be led from Pekin honorably and not as captives, nor were the churches to be destroyed.

January 15, 1665, the Ministry of Justice pronounced sentence regarding the punishment to be inflicted on Schall. He was condemned to be strangled but after a new investigation. Verbiest, Buglio, and Magalhaens were to receive one hundred blows of a rattan and were not to appear at the court again. Together with the charge of high treason, a second

charge was discussed, that of incompetence in scientific matters, especially in astronomy. On January 16th, the day of the trial, an eclipse was to take place; it was decided that the three groups of astronomers, Chinese, Mohammedan, and Christian should make their predictions and the entire court was to judge the outcome. Verbiest set the time of eclipse at three twenty-six P. M., the Mohammedans a half hour earlier, and the Chinese three quarters of an hour earlier. At 2:41 P.M. the herald cried "Chinese time!" Nothing happened. After a quarter of an hour, "Mohammedan time!" Same success. At 3:26 "T'ang Jowan's time!" At precisely this moment the eclipse began. The Chinese and Mohammedan astronomers were arraigned at the Ministry of Justice to receive the punishment they deserved, but the Emperor pardoned them.

In spite of Verbiest's success, acclaimed by the applause of the court, the Ministry of Worship declared the European astronomers blamable for incompetence; the "College of Three Supreme Judges" a little later confirmed the sentence. The approbation of the four regents had now to be obtained and they found themselves painfully embarrassed. They reported that Schall and his associates had the backing of a strong faction at the court; that the Empress-Mother of Shun-chih, without whose consent they could decide nothing, was very favorable to them; that the young Kang-hsi was under the influence of his grandmother; a too patent injustice committed against the former favorite of Shun-chih might be dearly paid for when the young Emperor came of age. Playing for time, the regents ordered a supplementary inquiry. This decision was the cause of new and cruel suffering to Schall and his associates. Although compassion for his suffering had saved him up to this time, Schall was now put in chains; he was not even freed from them at night; he had, in spite of the lamentable state of his health to pass long hours waiting in the cold and to undergo

interminable and often puerile questioning. Verbiest replied for his old master with a devotion and affection that won the admiration of several of the judges. From this time until May, there were fourteeen days of questioning lasting each day for five hours, before the grand council of the Crown (20 Princes, 4 Kolaos, 12 Ministers of State, 8 high officers of the Crown, 72 lower officers). Two of the Ministers, the Minister of Justice and the Minister of Work, had the courage to pay homage to European science. The others confirmed the previous sentences.

In the middle of April, a final decision was delivered by the Minister of Justice. Schall found his sentence more severe; instead of being strangled he was condemned to be beheaded; seven assessors of the astronomical department were condemned to be quartered while still living; the grandfathers, fathers, brothers, sons and sons-in-law were to be beheaded, their wives and daughters-in-law reduced to slavery. Verbiest, Buglio, Magalhaens and the missionaries from the provinces were to receive one hundred blows with the rattan and were to be banished from the Empire. The four regents approved the decrees and presented them for the approbation of the young Emperor and his grandmother.

But on the 13th of April the appearance of a comet terrified the city and the court; on April 16, at the very hour when the decrees were presented for signing, a terrible earthquake occurred; it was accompanied by subterranean noises, the falling of many houses and the darkening of the sun by clouds of dust. Terror grew; everyone saw in the disaster punishment sent from heaven.

The Empress, who was only looking for an occasion to pardon the Fathers, on April 19 published a decree of amnesty for all those who had not violated their oaths; as a result Verbiest, Buglio, Magelhaens and a Christian were freed. Schall and seven assessors of

his department (5 Christians and 2 pagans) once more appeared before the tribunal of the Crown; it made the decision to pardon Schall and the two pagan assessors and to execute the five Christians. On April 29th, following a fire which destroyed four halls of the imperial palace, another decree of the Empress promulgated this decision which was also proclaimed by the council of the Crown on May 15.

On May the 18th the five Christian assessors, delivered up as victims to the hatred of their rivals, were beheaded; they died bravely, happy to bear witness to their faith. On the same day Schall was sent back to his home and on the 23rd he was allowed to receive visitors; pagans and Christians came in great numbers. Yang Kuang-hsien was furious and took revenge by breaking into the church at the head of a band of brigands and pillaging and smashing everything he could.

On July 21st a touching scene took place. Before all the Fathers who were in Pekin at the time Schall had Verbiest read a public confession which he had dictated to him. He acknowledged that the charges made against him in the past had been well founded; he declared himself unfortunate indeed in not dying a martyr as he had hoped to; his faults had undoubtedly caused him to lose that grace. He admitted lack of obedience toward Superiors whose authority he had lessened by his words and his writing; lack of charity for his brothers, especially those living at Pekin; failure to observe poverty in disposing too independently of sums of money passing through his hands; indulgence toward his catechist P'an which led to his becoming intolerable to everyone; indulgence in consenting to adopt P'an's son; lack of watchfulness with regard to persons under him which has made him responsible for their pilfering and waste. He asked of his brothers their pardon and their prayers; he accepted as a punishment from God his suffering in body and soul.

There remained one last suffering for Father Adam to endue. Yang Kuang-hsien, named director of the astronomical department, declared that he had need of Schall's residence and was forthwith installed there. The sick priest had to be carried to the residence in the east of the city which he had obtained for Buglio and Magalhaens (November 11, 1655). On August 9, 1666, he was confined to his bed in his last illness and received Extreme Unction. On August 15, Feast of the Assumption of the Blessed Virgin for whom he had always had a tender devotion, he died serenely at four o'clock in the afternoon, assisted by the prayers of the great number of his brothers who were then together in Pekin. The funeral was held on August 20 and more than five hundred Christians attended.

X. THE JUDGMENT OF POSTERITY

During Schall's last years there was unanimous praise and acknowledgment of the services rendered by this great Jesuit. Even those of his associates who from 1648 to 1652 had criticised him harshly were reconciled with him. Dominicans and Franciscans as well as Jesuits regarded him as the protector of Catholic undertakings in China.

As the persecution of the four regents continued, some discordant notes were to be heard. Some of the missionaries, even Jesuits, led the people to believe that the persecution was due in part to the hatred and jealousy which the favor Schall enjoyed with Shun-Chih had heaped up against him and consequently against Christianity. "All have sinned in Adam", one of them wrote.

Father Väth explains briefly how the persecution ceased with the accession of the young K'ang-hsi and was supplanted by real favor when the Emperor had determined the superiority of European scientific methods. The missionaries had been banished to

Canton in September, 1666, but Verbiest, Buglio and Magalhaens remained at Pekin. In 1669 the missionaries were recalled to their churches and could, with some restrictions, resume their work. Charges were brought against two of the regents still living and they fell from favor. Yang, Schall's malicious opponent, was condemned to be beheaded but was pardoned because of his age. The memory of Schall was solemnly vindicated and all his titles restored to him. K'ang-hsi had solemn funeral services celebrated and contributed 525 taels for this purpose. The Emperor himself composed the inscription for the tomb. Schall's possessions were turned over to Verbiest who had become president of the astronomical department. When on March 22, 1692, a decree authorizing the practice of the Christian religion was published by K'ang-hsi at the request of Pereyra and Anthony Thomas, the two Fathers in their memoir made special mention of Schall's merits.

During the bitter controversies aroused by the question of the Chinese rites the memory of Schall, who had always defended the liceity of the rites, was violently attacked by those who argued against the liceity. The principal criticisms may be found in a work of Urban Cerri, Secretary of Propaganda, "Present State of the Roman Church", Amsterdam, 1716. After the controversy died down the concert of praise began again. Schall's manuscripts and a great deal of correspondence regarding him had been brought to Rome by Father Intorcetta in 1671 and presented to Pope Clement X to be kept in the Vatican Library.

In the criticisms, often extremely sharp, which have ever been directed against Schall's character and work no allusion has ever been made to any moral faults in the great Jesuit. It is only in 1751, 85 years after Schall's death, that the ex-Capuchin Norbert, then the Abbe Platel, accuses Father Adam of having kept one or several concubines in his residence and of

having had one or more children by them. The accusation appears in the 3rd volume of his "Historical Memoirs of the Relations of the Jesuits with the Holy See", published at London. Platel claimed to have found his informations in the writings of Marcellin Angelita, secretary of the legation of Tournon at Pekin. The origin of the calumny is undoubtedly in the existence of T'ang Shi-hung, son of Schall's catechist, whom the Jesuit at the suggestion of Shun Chi had adopted as his grandson. Angelita would have known him, would have heard the Chinese speak of "Schall's son" and his imagination would have taken care of the rest. In the 19th century the calumny was brought up again by several writers hostile to the Society. The fact that it was not brought forward by any of the contemporaries who criticised Schall's character so harshly suffices to deprive it of all credibility.

Schall's tomb, in the cemetery of Chala, at Pekin, was, of course, profaned by the Boxers in 1900; what remained of it has been reconstructed near the church of the Holy Trinity.

J. DE LA SERVIERE, S. J.,
In the *Revue d'Histoire des Missions.*

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We have been fortunate in finding the complete text of Father Schall's letter to which reference was made in the course of the above article. In view of its remarkable candor and sincerity we are printing it as a supplement to the article.

LETTER OF FATHER SCHALL

Dictated to Father Verbiest and read to the Pekin Community.

My Reverend Fathers in Christ:

I should like to present myself before you today as not long ago I appeared before the pagan judges for the sake of the Catholic religion. With chains about my neck, head bowed to the earth, bound like a criminal, humbly supplicating, I would reach out my

hands to you to manifest my sincere repentance and the sorrow in my soul. Alas! My infirmity makes this act impossible. Therefore I present myself in what way I can before this community which for me represents the whole Society of Jesus. I do not wish to defend myself as I did some months ago before the pagan tribunal but to accuse myself in all loyalty and sincerity. To all of you and to each one in particular I confess that in the past years I have given bad example and have caused some scandal. I have sinned especially in regard to my superiors. I have not always followed their counsel and advice. And what is more serious, I have criticised them in my speech and in my writing. I accuse myself especially of having been too indulgent with my attendant. He has been a stumbling block for almost everyone but particularly for my brothers in this community and in this city. His insolence and lack of respect must in great part be attributed to me. In violation of the vow of poverty, I have made useless expenditures. In adopting my attendant's son as "nephew" I acted imprudently. I caused some scandal and hurt fraternal charity in speech and in writing especially with regard to my brothers in this city. Then in trying to satisfy the avarice of my assistants I have deprived my brothers of many things of which they were in need.

In this and in many other things I acknowledge my guilt. With contrite heart I strike my breast and sprinkle ashes on my head, bowing it to the earth. I repeat again and always on new account as often at least as I am able to speak, "through my fault, through my fault, through my most grievous fault". I beg of you, my reverend Fathers, you who see me today paralyzed hand and foot and confined to my bed, be convinced that just as formerly before the judges, so too now, chained hand and foot, I fall on my knees (before holy obedience), guilty but with contrite heart, to hear the sentence of my judges.

Finally I beg of you that no one consider this con-

fession as too long delayed or forced from me by misfortune. No, be convinced that it is not the fruit of my own willing but that it has been inspired by that merciful God who touches hearts sweetly and powerfully at the time and place and in the manner determined by his Providence and His grace. This is the moment chosen for me when God, who is at the same time a good and merciful Father, has touched me in my body and in my soul. Since the mercy of God has allowed me in his long suffering to remain even to this day in the Society of His Son, I am confident that in consideration of your merits and prayers, He will grant me perseverance even to the end and will preserve me by His grace. Amen.

Jo. Adamus Schall, S.J.

Pekin, July 21, 1665.

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RICCI, SCHALL AND VERBIEST

Some readers may wonder why Schall was selected to represent conditions in the Oriental Missions of the seventeenth century. Ricci is perhaps more famous. The reasons were suggested in part in the foreword, namely, selection of articles has been determined by the ease with which the matter could be secured in a limited time; the appearance of a new biography of Schall and recent mention of him in various periodicals also make him the logical representative of the old missions.

Alexander Valignani, S.J., (1606) pointed the way to the evangelization of China.

Matthew Ricci, S.J., (1558-1610) tried out the method indicated by Valignani and worked out the details.

Schall and his successor, Ferdinand Verbiest, S.J., (1688) set the wheels in motion; the plan for the apostolate in China is to be seen in execution in the work of these two missionaries. Their lives reveal one of the most beautiful pages in the history of the missions.

AURORA UNIVERSITY

Shanghai, China

In 1842 the Jesuits returned to China and it was not long before they were devoting themselves with great energy to the task of laboring among the educated class, a task so ably carried on by their predecessors of the 17th century—Ricci, Schall and Verbiest.

On two separate occasions their ambitions were on the point of realization. First, in 1860, but more especially at the end of the 19th century, at the time of the "reformist" movement. In July, 1898, Mr. Liang Ch'i-Ch'ao, one of the principal leaders of the movement, asked His Excellency, Bishop Garnier of Kiang-nan, through the Minister of France at Peking, to authorize Mr. Ma Hsiang-pai, a distinguished Christian man of letters, to assume the direction of a "College of Translators" which it was proposed to found in the capital. Mr. Ma Hsiang-pai suggested to the Imperial Court that the proposed school should be in Shanghai and laid down as a condition of his acceptance that the Fathers of Zikawei should have a part in the enterprise. He received full approbation, but this plan for a university was suddenly interrupted by the coup d' etat of the Empress Tzu-hsi. The movement was begun however and with a change of circumstances another appeal was made to Mr. Ma Hsiang-pai, coming this time not from official circles but from some young men of literary inclination who were anxious to secure truly learned and disinterested professors.

1903. At the beginning of 1903, Mr. Ma Hsiang-pai, then in retirement at T'ou-Se-wei, was visited by three professors of Nanyang College, and soon after by some students of the same institution who came to ask him to open a school for them and promised that they would recruit the students. Mr. Ma received his young visitors kindly and presented their request to the Superiors of the Mission who decided that the Fathers would collaborate.

The new school was established near the end of February, 1903, and classes commenced on the first of March with twenty students. The name, "Aurora" bespoke its high hopes.

The young students asked in the first place for lessons in Philosophy and Latin. In the following months lessons in French and English were added, these latter being given by the Fathers of Zikawei.

The buildings of the old Meteorological Observatory were put at the disposition of Mr. Ma and his young friends. They were located not far from the residence of the Fathers and hence it was easy for them to come and go to the school several times a day.

1904. Early in 1904 when the number of students had already quadrupled, Mr. Ma, judging that the time for expansion had come, asked the Reverend Father Superior of the Mission to assist him as much as he possibly could. Father F. Perrin, a missionary in Anhwei, was called to Shanghai and became Prefect of Studies of the embryo University.

Father Perrin deemed it necessary to reorganize the course of studies. The students, however, refused to accept the new program and when Mr. Ma., in order not to hamper the work of Father Perrin, withdrew of his own accord, they, surprised by the departure of their founder, quit their classes. As collaborators of several large newspapers in Shanghai, they there recounted, in their own way, the closing of the school and its causes; and while protesting loudly against the so-called abusive interference of the Catholic Mission, they paid high tribute to the learning and devotion of their teachers. These newspaper articles in reality helped the reputation of the University. The praise bestowed on the professors attracted the attention of young students seriously desirous of learning. The name "Aurora", (Chen-tan-hsueh-yuan), a very distinguished and literary title indeed, chosen by the first students themselves, already served as a manifesto. The first students had addressed to the Vice-Regent of

Nanking a request that Aurora be officially recognized by the Chinese Government. On November 29, 1904, His Excellency, the Vice-Regent, who already knew the Observatory and Aurora by reputation, came to Zikawei accompanied by the Tao-tai of Shanghai, visited the University and manifested his good will toward it. The Vice-Regent, with whom Mr. Ma had formerly lived on intimate terms, did not conceal his satisfaction. Exclaimed he, "This is splendid! I want a detailed account of all the works of Zikawei."

These facts explain the numerous applications received by the Fathers in the weeks following the closing of the University.

The majority of the former sudents, it is true, had gone to Kiang-wan where classes had begun in a new school under the name of "Fu-tan", "The New Aurora". Nevertheless a number of them came to ask the Fathers to reopen the original Aurora.

All things considered, it was thought best to wait a few months in order to be able to start the work on a new footing. Here again Divine Providence opened up the way. Many splendid expressions of sympathy were received and many ardent patrons declared themselves in favor of the work and desirous of lending their support to it in a generous way. Among the notables who lent substantial assistance to Aurora, two deserve a very special mention here. Mr. Chang-chien, the great industrial leader of Tung-chou, afterwards Minister of Commerce, a highly esteemed Academician, offered his patronage. Mr. Li-Ping-shu, well known in Shanghai, showed a lively interest in the program of the students and made frequent visits to the Universiy to address them.

Mr. Hsia, appointed by the patrons, had charge of the material affairs and the internal discipline. Two prefects, also chosen by the patrons, assisted him in these delicate functions. A Chinese Father, named by the committee of patrons of Aurora, filled the office

of Director. Former students have not forgotten the sympathetic figure of the Venerable Father Lawrence Li who was a distinguished lettre and, as official director of Aurora, the intermediary between the patrons and the school.

Father Perrin, continuing in his duties as Prefect, was the mainspring of the work. While awaiting the reopening of the school he worked on with his magnficent humor and characteristic good spirits.

Classes were adapted to the needs of the students of that time, different surely from those of today. The arduous programs of work reflected admirably the ambitions of students eager to perfect themselves in every branch of learning.

The Father Director composed many school manuals, borrowing much from the Chinese Classics. In his translations the customs and usages of antiquity lived again. Already familiar with the ideas, the pupil easily retained the text in a foreign language. These pedagogical manuals enjoyed a real success at Aurora and also in schools in the interior of China where they spread very rapidly. Imitations of Chinese authors, however, were not the sole occupation of the students. In the 3rd year Preparatory Department and the first year of the Higher Course, passages from French authors were also given to the students; Fenelon was explained and Racine read.

1905. Classes were resumed in August, 1905. Memories of that reopening are still fresh in the minds of many. All day long rickshaws brought new students to the gates of the Aurora. In place of the grown youths of twenty to twenty-five years of age, it was a younger and livelier group all chatting and laughing, but equal to the preceding generation in their full measure of good will to succeed and this augured well for the future. Many are the names we could give of those splendid and cultured young men who have gone forth to the world and are today an honor to Aurora.

Father Perrin, gracious, active and enthusiastic, soon won their minds and hearts. The veterans of that period, still numerous, have preserved pleasant memories of those first years in the old Observatory.

FIRST RESULTS. In 1906-1907 the enrollment went up from 94 students to 172. Though numbers increased, relations between professors and pupils remained very cordial, simple and sincere; a real family spirit reigned. Quite recently a professor of science, recalling those days, wrote: "In 1907, I was teaching arithmetic to the students who had newly entered the University, and later on, algebra and geometry to the students of Third Preparatory. In addition to these classes, I gave repetitions in mathematics to some young men who had special talent in that line. To one, I gave some lessons in German. I have always cherished the happiest recollections of the students I knew at Aurora. They showed themselves full of ardor for study; in addition to this they manifested a great confidence in their professors.

"One day a pupil told me what he had heard of the Catholic Missionaries in his own country. 'And now that you have lived with them for two years,' I asked, 'what do you think?' A frank outburst of laughter was his reply. I have only rarely met students of that early period, but every time that I have had the pleasure, it has been they who have first recognized me and greeted me, reminding me that they were formerly my pupils. This has happened on tramways, and in the presence of others who were quite surprised to see these young men greet me with such simplicity and cordiality."

Every professor is able to recount similar memories, unforseen and touching meetings not only in Shanghai, but also in his travels in the interior of China. The list would be a long one were we to add here the tributes of professors and the appreciations of persons outside the University.

Does Aurora merit the reputation we claim for it? One rather significant fact permits us to estimate the worth of the men it has formed. Toward the end of 1908, the Province of Chekiang established some competitive scholarships. Those who obtained the burses were to be sent to the Catholic Institute of Louvain to complete their education. Three students of Aurora, the most brilliant in the University it is true, attained the highest ranks: Mr. Hu Wen-yao of Ning-po, Doctor in Mathematical Sciences, the present Director of Aurora; Mr. Sun Wen-yao of Kashing, attaché of the Ministry of Communications; Mr. Wen-hao of Ning-po, Doctor in Natural Sciences. This distinguished geologist, known to all specialists in China and in Europe who have met him at various congresses, was in 1932 named Minister of Public Instruction.

Aurora lost three splendid students but it has reason to be proud of their success. Their professors were delighted to see these young men enter the Catholic Institute of Louvain where, coming under the influence of famous professors, they lived at the same time in an atmosphere in which their moral life could not help but be strengthened.

A fourth student, Mr. Chou Ho-hsiang, soon joined them. Some years later His Excellency, Mr. Lou Cheng-hsiang, then Minister of Foreign Affairs, cast his eye upon the young Doctor of the University of Louvain. For many years Mr. Chou has occupied a very distinguished position in Chinese official circles. In the midst of so many political removals he has kept his post as Special Secretary of the Minister of Foreign Affairs. He has been made an officer of the Legion of Honor by the French Government.

These students did not forget their Aurora of Zikawei; the real maturity of mind with which they evaluated things is manifest in their letters. In 1910, Mr. Sun Wen-yao wrote from Louvain that he was not at all saddened by the lack of perseverance on the

part of some pupils at Aurora. "It is much better," he writes, "to have only a few pupils but good ones, than to have a large number of worthless ones; and it is not to be wondered at that there are so few new pupils presenting themselves at Aurora where classes are taken seriously." Then with charming simplicity he recounts the successes of the Aurorans at Louvain. "In the last examinations Messrs. Hu, Weng and I won the highest places and have received our degrees."

LOUKAWEI

1908. In April, 1908, it was decided that Aurora should be situated nearer the city of Shanghai and so it was moved to its present location at Loukawei, midway between Shanghai and Zikawei. Land had been acquired on both sides of Avenue Dubail on which it would be possible to construct suitable buildings as the future progress of the University would demand. Only extern pupils were admitted to follow the courses, but soon, since many came in from distant Provinces and could not find convenient living accommodations in Shanghai, a temporary dormitory was opened for them to the west of Avenue Dubail, the class buildings being to the east. The new location at Loukawei is adjacent to St. Mary's Hospital. For several years Superiors worked energetically to establish a Faculty of Medicine. They were supported in this, it will be seen, by generous friends who followed with interest the development of Aurora. However, the time was not yet ripe for such a large undertaking.

Father P. H. Allain, having been named Director of the University, arranged a program of studies which was to be improved still further in 1912. The general plan was as follows:

"The aim of the University is to make it possible for the young Chinese to study European sciences and to give them a higher education which they would otherwise have to seek in Europe or America. To this end,

courses are given similar to those in foreign universities."

The University kept the Preparatory Course and the Higher Course separate. The first was a three year course with a program resembling that of the French Baccalaureate (French, English, history, geography, elementary mathematics, physical and natural sciences, philosophy.) At the end of three years, the pupils who had successfully passed their examinations received a diploma admitting them to the Higher Course. This latter also extended through three years and was divided into two sections: Science and literature. The first section included special mathematics, physics and chemistry, geology and minerology, hygiene. Various technical courses were projected. The second section comprised a serious program of study in the French and English language and literature, history, geography, the elements of civil, international and administrative law, to which were added courses in bookkeeping. The students who were successful in their examinations received a diploma equivalent to the Licentiate in Science and Literature.

Better than anyone else, Father Allain has depicted the student of that heroic epoch and his recollections seem the more characteristic in that they underline the material difficulties of the school at Loukawei and the goodwill of the students in overcoming all these difficulties.

"When in 1908 Aurora moved from Zikawei to Loukawei, it was located on what seemed to be a (waste) desert. A palisade of bamboo pressed close to the Chemistry Building and the parallel building to the south. No other ground was free except the space left between the two buildings and a narrow court in front of the terrace. There was hardly a house in the neighborhood. It was necessary to install the professors on the property and provide place for 135 students. The professors occupied the house to the south, the hall being

divided by light partitions to accommodate the classes held there.

"The students sought lodgings as near as possible to the school but many had to go as far away as the edge of the old Chinese city. On rainy days it required enthusiasm and energy to be present at the various classes but that energy was never wanting.

"The situation was somewhat improved the second semester. A suitable lodging was provided on the other side of Avenue Dubail and most of the students roomed there. One of the patrons took over the administration of the house and the management of the personnel. At the same time the land bordering Avenue Dubail was prepared for an athletic field and for military exercises. The period of heroism for the students was over, but it now began for the professors. In the summer of 1909 they moved some distance away, and hence had to go to and fro to their classes at least twice daily.

"During this period discipline was maintained with no great difficulty. The enthusiasm for work was remarkable. When they were well established in their new home, most of the students gave themselves up to assiduous study, some even studied furiously. Even at this day we remember that light burned before five o'clock in the morning in a room of four model students who had retired only shortly before midnight. It was doubtless overdoing it, but many others more moderate, also showed excellent results. After twenty years this pleasant recollection is still fresh. They adapted themselves to the regulations without complaint, even to the military discipline during the drills, in spite of the fact that many bore considerable repugnance to them, and that the sergeant treated them like raw recruits. One recompense, it is true, greatly appreciated and given from time to time, came to encourage their efforts—an outing to the English rifle range. The sergeant would return enthusiastic. 'Father, some of them shoot very well!' All at least had the thrill of

using real powder. Their other distractions were the monthly holidays and some theatrical entertainments, which furnished good practice in French for the actors at the same time that they proved an appreciated diversion. Sometimes a more serious note was sounded, as for instance the lecture on 'Duty' by Mr. Ma Hsiang-pai, and on other subjects by Mr. Li Ping-shu, always faithful to Aurora.

"The courses were not indeed those that they later became, but there was no hesitation about putting upon them the label of a University program. In 1909-1910 an engineer inaugurated some technical courses, and Dr. Ricou proposed to initiate the students into the study of Medicine."

Father Allain then concludes: "Many of the students of that period are prominent men today. The alumni have preserved friendly relations with their Alma Mater, never hesitating to testify to their gratitude for the education received and their sympathies for the teachers, who gave it to them. How often have we heard from Missionaries in the interior of the country that on their journeys graduates of Aurora have come up and presented themselves as old Aurorans and offered their services."

In 1910 Reverend Father de Lapparent succeeded Father Allain in the office of Director. Father was well acquainted with the school's beginnings. Continuing all the while with his classes, he directed the destinies of the University until August, 1914, changing nothing in the established regime.

THE REPUTATION OR AURORA

The progress of the school was noticeable; its reputation increased constantly. Manifestations of this encouraged both professors and pupils alike. At the beginning of the year 1913, Mr. Ma Hsiang-pai wrote from the Ministry of Public Instruction at Peking:

"We hear great praises here of Aurora University.

The Minister of Public Instruction has in my presence on several different occasions expressed the flattering opinion which he holds of it, as has also the President of the Republic."

Six months earlier, His Excellency, Cheng Te-chuan, the governor of the Province of Kiangsu, had on the occasion of the celebration of Commencement Day, addressed to the students of Aurora a letter from which we take the following extracts:

"The reputation of Aurora is unfolding brilliantly before the eyes of the world . . . Lettres are to be found in Shanghai who are perfecting themselves in virtue, instructing themselves in the sciences, and those too who are reaping at this moment the fruits of their labors. . . . What great services these Professors of the Aurora are rendering us! We can rest assured that their knowledge and their talent will be a special ornament to our new Republic of China. These gentlemen, putting at the service of the Fatherland the things that they have learned, will certainly be in the first ranks of the servants of the Republic. . . . Military affairs keep me from assisting at your celebration, but I am sending a representative to bring you my cordial felicitations. My words have an end, but my good intentions have none."

Good intentions which were not mere form: the Governor actually sent his son to follow the courses. He was later on officially received at Aurora, graciously assisting at a dramatic presentation in which his son Cheng Chih-an had a part.

Testimonies of this kind are numerous, but the climax of them all was given in the official recognition of Aurora, in 1912, as a University.

THE FIRST OFFICIAL RECOGNITION

As the time for awarding the first degrees was approaching, Mr. Ma lent his service in requesting the Chinese Government for official recognition of the Uni-

versity. At this time he sent a petition to the Ministry, along with certain official documents. The documents were: the rules and regulations of the University and the very detailed program for the Licentiate.

The Aurora received a very favorable reply by telegram in June 1912. Here is a part of the telegram: "We know that the standard of studies is good: we accord provisory authorization. When our regulations will have been published they must be conformed to." This authorization was confirmed by letter of July 4, 1912. "We delegate you to preside in our place over the final examinations. You are to send us the results. The government does not give the diploma itself, that is for each school to give, acting on the responsibility of its Director."

Thus recognition was obtained in 1912 in two ways: by the telegram of June, 1912, and by the inscription at the Ministry of the names of the twelve who received their Licentiate, the results of the examinations, the list of the Baccalaureates, the notes, even the copies of the examinations sent by Mr. Ma.

It was ratified on the occasion of the affair of the right of election. There was question of a Central Council of Instruction, created by the government in 1912-1913, and which was to have a definite political action. The right to be an elector was granted very rarely as was also the right to be eligible for membership on the Council. Indeed, only large official schools were granted this privilege. The twelve Licentiates of Aurora took steps towards being authorized to appear at the elections. An official circular letter authorized their annexation to the list of 350 electors. This authorization was given because they were inscribed at the Ministry, thanks to the efforts of Mr. Ma in July, 1912.

In consequence, the Chinese Government was asked to send an official delegate to the Licentiate examinations, and Mr. Tang Wen-chih, Director of Nanyang College, presided over the jury of Professors, and a

large group of students received the well merited sanction of a long sojourn at Aurora and of their constant application.

GROWTH OF THE FACULTIES

Although no modification of the program of 1908 was made, the Director had constantly before his mind the future of the young University. Already the diverse tendencies of the students were perceived and it was not difficult to determine towards what careers their preferences led them.

The Faculty of Medicine was the especial object of their desires, the more so that so many eminent patrons were striving for its realization, promising their hearty support. As has already been mentioned, Dr. Ricou had interested himself in two young men who were following the pre-medical course. He began to train these young students at the hospital. Today they are Doctors Wang Cheng-chih and Chu Cheng-tsung.

It was at this time that the famous booklet of Dr. Eugene Vincent, Associate Professor of the Faculty of Medicine of Lyons appeared. This booklet contained some pages which were very eulogistic of Aurora. It gave a brief history of its foundation, its constant progress: it insisted upon the recognition of its diplomas by the Chinese Government and finally remarked that its graduates were, with those of Nanyang, recognized electors and eligible for membership on the Council and that the highest of the promotion of 1912 at the University of Peking came from Aurora.

The Chinese authorities, said Dr. Vincent, were tireless in proclaiming their satisfaction. The Doctor wished that the University had the sympathies of France as well.

The war of 1914 intervened, suspending for a time our lofty plans, but they were not forgotten and every possible advantage was taken of circumstances. At the beginning of August, 1914, Rev. Father Fournier took

over the direction of Aurora. With a mind well fitted for quick decisions, the new director laid the plan which was to be put into execution by his successors: he divided the Higher Course into three sections: Literature, Law, Medicine and Sciences. Nothing remained but to remove the obstacles and to go ahead with the plan.

In 1915, Rev. Father Yves Henry came to take charge of Aurora. He kept his office until 1922, handing it over to Rev. Father Scellier. However, for three more years, Father Henry remained at the University as its Chancellor.

Illness compelled Father Scellier to leave the University and return to France. He died there, May 26, 1927. Rev. Father Peter Lefebvre, Chancellor during the Rectorship of Father Scellier, was then designated to continue the direction of Aurora until July 1932, at which date Rev. Father Germain succeeded him.

In the course of this latter period constant progress was made. With the ever increasing number of pupils, the necessity of new buildings became more urgent. In 1928 the chemistry laboratories were enlarged and the Auditorium was constructed. The latter was completed just in time for the celebration of the 25th anniversary of the founding of the University.

In 1930 the Museum of Natural History was erected to house the truly unique collections which had been painstakingly gathered together over a period of 60 years by Father Heude and his successors.

Finally, on the first of October, 1932, the first stone was laid for the Church dedicated to St. Peter the Apostle, a vast and beautiful structure made necessary by the ever increasing number of Catholic students.

At the same time the course of studies in the different Faculties was made more precise. An attempt was even made in 1928 to organize and develop the Faculty of Literature and to make it autonomous. This

trial, however, did not succeed, due partly to the difficulty of recruiting a teaching staff, but the plan has not been abandoned and will be put into practice when circumstances will permit.

REGISTRATION OF THE UNIVERSITY

The principal event of these latter years was the registration of Aurora by the Government.

Approved in 1904 by the Vice-Regent of Nanking and in 1912 by the young Republic, it was necessary to have the University recognized by the National Government installed in Nanking in 1927.

In September, 1931, the Board of Administration, composed of nine members, was accepted. The Rev. Father Rector, as permanent administrator, was named to represent the Board at the school, and Mr. Hu Wen-yao, alumnus of Aurora and Doctor of Science of Louvain, became Director of the University. After approbation was given, the course of studies and the regulations, an official inspection took place on November 7, 1932. The four delegates of the Ministry of Education remained two days at Aurora and visited the buildings and inspected the equipment at their leisure and assisted at the classes. They manifested their satisfaction publicly and the official decrees of registration appeared in December 1932.

Since that date still further developments have taken place. To the preparatory course (secondary course of the second degree), has been added a secondary course of the first degree, and this has been done at the request of the alumni who are anxious to place their sons at Aurora from the very beginning of their studies.

On October 20, 1933, the Dental Faculty was opened and Doctor Le Goaer of the School of Stomatology of Paris began his courses.

In the course of the thirty years of its history, Aurora has indeed had a slow but continual growth, thanks in

the first place to a firm and persevering effort which has triumphed over every difficulty. It points out a lesson in this history which we have designedly given here is some detail. Men have succeeded one another at the head of the school, many have died at the task, all have worked with perseverance and patience in the name of the Religious Order which they represented and in the name of the Church, each carrying his little stone to the mighty edifice whose plan had already been traced in 1903.

But it must be confessed that the founders and their successors would have been able to do but little, if they had not been assisted in every way, and if along their path they had not met with sympathy and material and moral support.

Born of Chinese initiative, founded by French missionaries, Aurora has always found in the two Governments—Chinese and French—in the authorities at Peking and in Nanking as well as in the Ministers and Consuls of France, the most ardent supporters.

Its alumni have always been devoted collaborators and experienced counsellors.

Finally, their Excellencies, the Vicars Apostolic of China, have spontaneously constituted themselves its benefactors and, in times of need, the defenders of the University. They form what might be called a mighty Committee of Patrons, giving assurance of a moral and often a material help that is deeply appreciated.

RECOGNITION OF AURORA DEGREES BY THE FRENCH GOVERNMENT

The Ministry of Public Instruction in France accepts the diplomas of the preparatory course of Aurora, or the Certificate of Secondary Studies, as equivalent to the French Baccalaureate.

This gives to the young Aurorans who wish to pursue their studies in France a real advantage by grant-

ing them access to higher courses in the French Universities.

Students graduated from the Faculty of Sciences (Section of Electricity) are admitted without examination to the Ecole Superieure d'Electricte of Paris.

At the end of each scholastic year, the Legation of France in China sends a delegate for each of the three Faculties. These delegates preside over the examining juries and give their approbation to the degrees of the Licentiates, the Doctors of Law, the Engineers, and the Doctors of Medicine.

THE FACULTY OF LAW

The Faculty of Law occupies an important place in the life of the University. An attraction from the first beginnings of Aurora, it began to function regularly in 1911 when Rev. Father de Lapparent began the teaching of Civil Law. Courses in Roman Law, Criminal Law, Chinese Law and Political Economy were then added. The Faculty was enlarged in 1917 with the arrival of new Professors from France. In March of that year. M. J. Herve Bazin, son of the eminent Professor of the Faculty of Law of Angers and nephew of the lately deceased Academician, arrived in Shanghai. The new Professor had for ten years filled the chair of Roman Law at the Faculty of Angers. An alumnus. Mr. Kiang Ching-chu, a publisher in Shanghai, wishing to complete the study of law which he had undertaken for three years in Peking, came to take his place among the students.

A few months later, more good fortune came to Aurora in the person of M. Julien Barraud from Peking. Professor of Law for many years at the National University of Peking, he had, at the request of Chinese notables, drawn up plans for a Constitution. Thus, he was already in close touch with Chinese affairs and with the mentality of Chinese students. Having specialized in both ancient and modern Chinese legisla-

tion and having a large law practice in the Mixed Court, he was able to give the students the benefit of his valuable experience.

Other Professors came in their turn, among whom were Mr. Marcel Barraud and M. the First President de Goth and some who had been students in the first days of Aurora. Among these were Mr. Ku Shih-hsi and Yuang Chia-huang.

All these Professors had at heart to give their pupils not so much an erudite knowledge of codes, as that sound juridical mind which by its compass, its logic and its clarity brings honor to French Law.

In June 1915, there were given for the first time at Aurora, *Diplomes superieurs de Droit* and in June 1917, the first Licencie en Droit was bestowed.

Gradually the programs of the Faculty were developed and made more precise. They soon comprised all the courses of the best colleges of Europe.

There was no lack of interest in the project. M. le Consul General, M. Wilden agreed to assist at the examination for Licentiates and Doctorates. M. le President Briffaut, renowned for his skill in Annamite and ancient Chinese Law, also had occasion to preside over the examinations and became interested in the work of the students. M. le President Toussaint was often named by the Legation of France to preside over the jury for the defense of the theses. Encouraging and at the same time severe for our young doctors, he was greatly astonished at their learning.

The young graduates, upon leaving the University, were not long in enhancing the reputation of the school. Many of them have been the highly appreciated assistants of M. J. Escarra in his work on the Extraterritoriality Commission and also in his learned works on Chinese Law. Some have made themselves known in the International circles of Geneva or the Hague. The Dean of the Law Faculty of the National University of Nanking is a former student and Pro-

fessor of Aurora. Many are the graduates of Aurora who today occupy important positions in the Ministry of Foreign Affairs. The other Ministries, the Legislative Council and the Executive Council also count among their members some Aurorans. Finally, we may note that several Doctors of the Law from Aurora are classed today among the best known and most highly esteemed lawyers of Shanghai, a city which is said to possess more than 1,500 lawyers.

It is not necessary to add that among the many Chinese students who enroll in the Law Faculties in France, or at the Ecole des Sciences Politiques de Paris, they who have already finished their studies at Aurora are always classed among the most brilliant, at times noticeably outstripping their classmates.

Hence it is not astonishing that in November, 1932, the Inspectors, sent from Nanking by the Ministry of Education to make a report preparatory to the registration of Aurora, should have entirely and wholeheartedly approved of the Instruction given in the Law Faculty. This fact is noteworthy when one considers with what rigor the Ministry of Education in China strives to restrain the number of Law Faculties and to reform their curricula.

Following the established precedent, after the official recognition of the University in December, 1932, the Law Faculty had also to be registered with the Judiciary Council. The registration took place in September, 1933.

MEDICAL SCHOOL

In 1908 Aurora left the narrow confines of Zikawei and took up its abode in Shanghai close to the four small buildings which at that epoch constituted St. Mary's Hospital.

It was not chance that led the University to the site of a medical establishment. It was thus hoped that a long sought for project would be realized: the foundation of a Faculty of Medicine.

In 1909, Father Allain being at the period Director of the University, a Pre-Medical course was commenced, with both theoretical and practical courses, thanks to the initiative of F. le Coq.

But it was only under the government of Father de Lapparent in 1912 that the first courses in Medicine were inaugurated.

Dr. Ricou and Dr. Pellet undertook the medical instruction. At the same time the students went to St. Mary's Hospital for clinic work every Monday, Tuesday and Saturday.

In June, 1917, the first two degrees of Doctor of Medicine were conferred. The two candidates had completed the two year Pre-Medical course and five years of Medicine.

The arrival of Dr. Siberil in 1916, and then that of Dr. Florence, contributed greatly to the prosperity of the Faculty.

The former was destined to remain as Professor for fifteen years and to die at his task, universally mourned by his colleagues and his pupils. "Modest and humble, a man of duty and indefatigable devotion, an upright mind, calm, balanced, a conscientious and irreproachable professor, a living example of professional duty, with the same kindness to all his patients and the friend of all his pupils" was the eulogy given Dr. Siberil by Dr. Bussiere, in his discourse on the occasion of the presentation of diplomas in June, 1933.

Dr. Siberil developed the teaching of anatomy at Aurora and it is in the building constructed according to his plans that the present students perform their dissection work. In the discourse cited above, Dr. Bussiere, giving his recollections of Dr. Florence, thus characterized this professor: "A brilliant pupil of Professor Charpy of Toulouse, an enthusiastic anatomist and truly a born teacher, a demonstrator without equal, a tireless worker, an upright mind, strict even

to severity in all that he considered to be his duty, he died on the eve of entering the Agreges d'anatomie of the Faculties of France".

With such men, the Faculty could not help but prosper, and it has never ceased in its development. For the number of its students, the merit of its professors, and the excellence of medical installations the Faculty of Medicine of Aurora is unquestionably among the very first in China.

Not only do Chinese youth apply for admission into this course but also a few foreigners: Russians, Filipinos, Japanese and even some Europeans have asked for admission. Aurora up to the present has admitted very few foreigners to the College, in order to keep open as many places as are needed for Chinese students.

The professorial corps is composed of French and Chinese Doctors. Many of them are at the complete disposal of Aurora and devote all their time to the students. Others are in charge of certain special courses. All have had long years of practice and teaching and experience in China, enabling them to adapt, as far as possible, their teaching to the needs of their pupils.

The medical installations are already fairly complete and are being improved constantly. An entire building is devoted to anatomy and operative medicine. Laboratories of physiology, bacteriology, biological chemistry, etc., are destined to complete the theoretic teaching by practical experiments. Nothing has been neglected which can possibly give the future doctor as complete a formation as possible.

Aurora has at its disposition two hospitals: St. Mary's Hospital and the Hospice of St. Anthony. Here the students of Medicine spend a great part of their day.

On at least two separate occasions Aurora has had an opportunity to manifest the sterling qualities of

its doctors. The first was in 1926, during what may be termed as the Expedition of Pan-pu and then later, in 1932, in Shanghai itself during the Japanese War.

In 1926, Sun Chuang-fang and Chang Tso-lin were fighting. The town of Pang-pu, situated close to the fighting became an important center for the care of the wounded. More than 1,500 of them lay without help, the Society of the Red Cross being unable to attend to all the needs, despite its great and generous efforts.

This Society for the help of the wounded appealed to Aurora with the result that Aurora put at its disposal the pupils of the final year of Medicine. They left in company with one of their professors, Dr. Siberil, and were soon joined by Dr. Brugeas.

"The arrival was triumphant; but every necessity was wanting and it was necessary to provide rooms for the patients and places which might serve as operating rooms. We began by disinfecting and cleaning everything around us and then set to work."

A few days later a witness wrote: "The initiative of Aurora has been greatly appreciated, full justice is given to the devotion of the students. Their skill in operating has struck many with admiration. Theirs is not the idea of amputating at any cost, and they are worthy of the greatest confidence."

Father Barmaverain wrote under date of November 20: "The doctors of Aurora have gained the respect and admiration of everyone. They have solved the most difficult cases and performed very serious operations."

Some weeks later, they had to return to the University and resume their classes. This brought desolation to the wounded when they saw those whom they called "good doctors" leaving them.

"It is indeed touching," wrote one of the students, "to see how our wounded deplored our departure and some of them have even wept on learning that we were to leave them so soon. We have not only ministered to

their bodies, but we have won their hearts: this will be a recollection which we will never forget as long as we live."

In January, 1932, while the battle was raging in Shanghai and Woosung, some twenty students of Medicine left for the front and served at the military field hospital of Chen-ju.

A little later, at Aurora itself, the Auditorium and another building were converted into a field hospital and Aurora became the 28th Temporary Hospital.

It seemed for a moment that we would be overwhelmed with the wounded and there were some who were in a pitiful condition. Some hours after the arrival of the first group, all had at least a mat to lie upon and they were bathed and their wounds were dressed. In a short time they all had beds and an operating room was improvised.

More than 300 wounded were thus cared for during this sad period by the professors and students of the Faculty of Medicine. Numerous gifts received made it possible to carry on things on a large scale and a strict administration watched over everything.

Mr. Wu Te-chen, Mayor of Greater Shanghai, on a visit which he made to the wounded, did not hide his admiration and the head of the Red Cross rendered this beautiful tribute: "The 28th Hospital was one of those where the least number of deaths occurred, thanks to the hygiene and the care which were assured by the doctors there. It was also one of those which spent the least amount of money."

These two events deserve to be mentioned in the history of a Faculty of Medicine. They helped to place the students of Aurora on vendette and to show to the world the value of the medical training of the Faculty and the technical skill of the young students, who even before completing their studies could render such signal service.

The moral training of the doctors is in the hands of

Father Payen whose course on Deontology is summed up in the oath which the young doctor takes before the assembled professors and students on the day he receives his degree.

THE LIBRARY

"The Library is the soul of a University; it is the common laboratory of the Faculties, the indispensable working instrument of the Professors, the true teacher of the students and that which alone will supply for all others."

Thus spoke M. Jordan, professor of the University of Rennes. The eminent professor had no intention of disparaging the value of oral instruction by a teacher, which, for many and even for the majority of students, nothing can replace, but he merely wished to define the important role of a library in an establishment of higher learning.

It is true that, if by the word "library" one understands one of those sumptuous edifices of which modern universities are so justly proud, it must be confessed that there is hardly a "library" at Aurora. There is still wanting, but for a short time only, we trust, large stack-rooms for the keeping of books and spacious and attractive reading rooms. But, and after all it is this that is essential, there is no lack of books. They number about 60,000 volumes and each year sees new acquisitions and gifts come to enrich the existing stock.

These books are divided among the different Faculties. Besides, each department,—physics, chemistry, anatomy, etc.,—has its own little library of current works ready at hand for consultation.

The Heude Museum also possesses libraries of natural science especially rich in works on botany and entomology.

The Chinese works are numerous, especially in literature and law. In addition, Aurora draws profit from the magnificent Chinese library at Zikawei, where the professors and students are always welcome.

A general catalogue remedies in part the inconvenience of the dispersion of these libraries until such time as the resources of the University allow the construction of a general library.

An important place is given in the library to periodicals. Their value especially in scientific and medical matters is unquestionable. Many are sent to Aurora gratis, others are acquired by exchange.

In answer to many requests a list of more than three hundred periodicals, European and Chinese, received regularly by Aurora has been published in the Annual Bulletin.

THE HEUDE MUSEUM

Some collections of natural history were assembled at Zikawei before the arrival of Father Heude in Shanghai on January 9, 1868, but it is only since that date that the Museum really began its existence.

Father Heude immediately began his explorations in the interior of China, concentrating his efforts in a special manner to the valley and the affluents of the Yangtsekiang, bringing back from these expeditions numerous and precious collections which have been completed gradually by Father Heude himself and his successors, notably, Father Courtois. They were housed for a long time at Zikawei in a building constructed for this purpose in 1883. In 1930, the work having been intrusted to Aurora, a building was constructed on Avenue Dubail which is much larger than the old one and is perfectly organized for the work. It is a three story structure, with exhibition rooms, study rooms, laboratories, and libraries, the whole ensemble forming the Heude Museum and the Research Institute. It is, without doubt, the richest Museum in the Far East in specimens of the fauna and flora of the vast Chinese Republic. It also contains specimens from Japan, the Philippines, Indo-China, Siam, the Moluccas and Malaysia. The founder of the Museum passed the last fifteen years of his life in

exploring these distant regions and in procuring the most superb collection of Mammifers imaginable.

The Research Institute has already become a famous center where numerous savants of all nationalities come to work at their specialty. To those who cannot come to the Museum, choice specimens are sent even to foreign countries, thus permitting material which up to the present has never been studied, to take on a new value.

To facilitate the research work, a mural map outlines the explorations of Father Heude and shows the principle centers of all the specimens of the Museum. This gives at a glance an idea of the territory already explored as well as that which for some reason or other has not yet been covered. The present staff of the Museum proposes to undertake further researches in the valley of the Yangstekiang. Thus there will be developed a regional Museum as exactly as possible of the fauna and flora of the Provinces watered by that great river.

Some of the collections are still incomplete merely because no one has yet undertaken to study them, while many are complete and others almost so.

A general inventory has been begun but it is not yet finished.

MUSEUM OF CHINESE ANTIQUITIES

In keeping with its purpose of striving against the present exaggerations which wish to do away with much that is ancient in the culture and tradition of China, Aurora, while training jurists, doctors and engineers, wishes also to form men who will be deeply in love with the grandeur of a glorious past.

As nothing can impart this love better than object lessons, Aurora students find as illustrations of their lectures a beautiful collection of Chinese antiquities. Thus it becomes easy for them to place in their proper surroundings, and to make relive again in their

imagintion, Ancient China or Modern China of the Empire.

The collection of Chinese antiquities was added to the Museum in 1929. It came from Zikawei where Brother Beck had gathered together little by little all the ancient objects sent him by missionaries.

This collection contains nearly 3500 pieces of all styles from the dynasty of Shang (1766-1401 B. C.) down to our own day.

AURORA TODAY

Aurora University is situated at Loukawei, at the southern extremity of the French Concession of Shanghai. From both sides of Avenue Dubail, it is in direct communication with the International Settlement and the Chinese City by means of tramcars and bus lines. Bordered on the west by the large park which encloses St. Mary's Hospital, to the east by the beautiful athletic fields, three minutes removed from the attractive public gardens of Koukaza, Aurora in the midst of the city enjoys the charms of the country. A quarter of an hour's walk brings one to the fields on the sunny banks of the Whangpoo, alive with its burden of graceful Chinese junks.

The University property covers an area of about 17 acres. Its 14 buildings form a rather imposing group.

* * * * *

We subjoin the latest bit of news from Aurora, which is truly revealing of the consoling progress being made to win the students over to Catholicism.

Thirty-one students of Aurora, members of Chinese Catholic Action, of their own accord asked to make a closed retreat during the first four days of their vacation, from the 28th of June to the 2nd of July. They also insisted on maintaining complete silence, without any recreation. The retreatants preserved, right to the end, their fidelity to the regulations and

their enthusiasm, despite exceptionally warm weather. They had six instructions daily, each followed by meditation in their own private rooms. They have gone out from their retreat more determined than ever to be in the University the active Christian leaven.

Furthermore, the little group of Christians is already making itself felt both by its increasing members, since it now comprises about a third of the whole student body, and by its good influence which has provided us this year with the valuable advantage of perfect order and uninterrupted effort, despite all the external influences and the unedifying example of many educational establishments.

A. M. D. G.

ZI-KA-WEI

(*From an article on Zi-ka-weí by Jean Brunhes, Professor de Geographie Humaine au College de France, in the Revue d'Histoire des Missions.*)

The astronomical and meteorological observatories under the care of the Jesuit Fathers, numbering about forty in all, enjoy an exceptional and well-earned reputation. Among the foremost are those at Jersey, at Tananarive in Madagascar, at Manila in the Philippines, at Georgetown, in Penang, British Malay, at Stonyhurst, at Belem, at Kaloesa, at Tortosa, at Cartuja and in particular the one to be described here; the Observatory for magnetics, meteorology and seismology at Zi-ka-wei in China.

I have had the opportunity to stop at Shanghai twice during this year and on each occasion visited Zi-ka-wei, which is about eight kilometers from that great shipping and commercial city. Zi-ka-wei is the site of an old Jesuit settlement. It is my intention here to outline briefly the work of the Observatory, or rather Observatories of Zi-ka-wei. As I prefer to confine myself to the field of research which my own studies permit me to follow more intelligently, I shall mention the principal results for which dynamic meteorology and seismology are indebted to this splendid "laboratory".

Since 1872 the records of observations at Zi-ka-wei form an uninterrupted series and these observations have been the constant foundation and occasion for work in advanced science. Although the meteorological observatory and later the seismological observatory have tendered extraordinary services in a practical way, they have never fallen short of this fundamental policy that has governed their activity since the beginning, namely, that disinterested research will always be their chief aim. And is it not true that the powerful influence which the Jesuits once held in

China was due to their proficiency in science? Certainly names like that of the mathematician, Ricci, in the sixteen century, or of Fathers Schall and Verbiest, who organized the Observatory at Pekin, have not been forgotten.

At the astronomical observatory of Zi-ka-wei advanced studies, notably of the sun, were carried on, but when Shanghai, which has existed for only about 80 years, became an enormous hodge-podge of a million and a half inhabitants, the vibrations of the trolley cars began to disturb the observations of the stars in the heavens and the terrestrial magnetism in peaceful Zi-ka-wei. The buildings for the very delicate instruments had to be moved farther away to a rocky hill rising 95 meters above the vast alluvial plain. The observers were obliged to follow their instruments.

The meteorologists and seismologists have served faithfully at Zi-ka-wei and five men, Fathers Dechevrens, S. Chevalier, Froc, Henri Gauthier and Gherzi*, especially have left their mark on the work which has been accomplished during the half century.

Father Dechevrens, well-known for his recent work on the winds at Jersey, created a tradition for scientific meteorology during the first decades of the Observatory at Zi-ka-wei. More than twenty publications came from his pen, and a weather vane of his own invention bears his name. One of his former memoirs deserves particular mention:

At the end of the terrible typhoon of July 31 and August 1, which had raged around Shanghai, Father Dechevrens compiled the observations with some comments in a pamphlet entitled "The Typhoon of July 31, 1879". The leading business men of Shanghai, a center for import and export, had to be well

*Father Gherzi is one of the three Jesuits named by His Holiness, Pope Pius XI, last November, to membership in the New Pontifical Academy of Sciences.

informed. They knew as much about the elements which governed and menaced ocean travel as the mariners themselves and they appreciated the importance of regular observations and a critical study of the immense cyclonic storms which were sometimes from 80 to 700 kilometers in diameter and moved along at a devastating speed. To learn something of the terrors aroused by these periodic scourges, compared to which our European storms on the Atlantic or Mediterranean are weak imitations, one need only ask the captains of vessels on the Pacific and Indian Oceans or some commanders of warships and large merchant ships. The International Chamber of Commerce of Shanghai unanimously agreed upon a special service for typhoon warnings and entrusted the work to Father Dechevrens.

In 1882 the Observatory began sending a daily weather bulletin to the newspapers. The Chinese Customs Service, a powerful international administration, under the direction of the eminent Englishman, Sir Robert Hart, gave its support to the Observatory of Zi-ka-wei, by issuing an order for all its agents to make daily observations and to telegraph them to the Jesuits at Zi-ka-wei. Four telegraph companies with offices in Shanghai offered to transmit free of charge, daily or oftener, telegrams to or from the Observatory. All the business men had the wisdom to understand and the generosity to help. With such universal cooperation the Jesuits were able to carry on the work successfully. Certainly they would not have deceived those who had relied so much on their capable efforts.

Although today the Observatory is doing more extensive research work than ever before, it remains primarily an observatory for maritime service. The first signal tower, connected to the Observatory by telephone, was built in Shanghai by 1884. A code was agreed upon for signalling from a semaphore by

a system of symbols discernable at a great distance, that would tell the position of typhoons or depressions along with the direction of their movements. In 1898 Sir Robert Hart had the Zi-ka-wei code of signals adopted by all the substations of the Customs Service along the China Sea. W. J. Tyler, one of the inspector-generals of the coast of China, who had a thorough appreciation of and vigorously supported the foundation of the international weather service at Zi-ka-wei, has given an exact description of the practical and moral benefits from the semaphore signals, whose message is transmitted today by radio to all navigators of ships in the treacherous wastes of the western Pacific.

"The aim at Zi-ka-wei is to keep the navigator well informed and to communicate to him all available information: the position and direction of a typhoon are given with accuracy. Its path is observed and every change in position or direction is made public without delay. As a result the mariner feels more confident in his decisions. The captain of a ship who knows the position of a typhoon, its path and whether it will probably shift according to the season of the year can often use the typhoon for his own advantage. At least he is sailing with an assurance of what is ahead, whether favorable or dangerous, which he could not acquire from an inferior method of observation."

Since September 1, 1884, the semaphore also has been adopted for comparing chronometers. Ever since the Jesuits have constantly improved and perfected more and more this time service for ships in port and also by radio, for vessels navigating along the coast. Thus the captains are able to check their chronometers very accurately and also by means of other data transmitted with the time signals, their barometers.

The establishment of a radio station in 1913, ob-

tained by the French Concession from the French Government marked a decisive step in the progress of broadcasting observations from Zi-ka-wei. Since 1914 the correct time and meteorological report have been transmitted twice daily, and four times every day special information concerning the prediction or path of typhoons.

In 1919 the Bureau of Longitudes instigated the work of a world-wide determination of longitudes and latitudes. The aim was to establish a new determination of geographical position at certain principal points on the earth. To do this it was necessary to determine first of all with all precision attainable in the present state of scientfiic technique, by use of radio, the differences in longitude between the consecutive points in a basic polygon. The number of these points has been fixed as three in the Northern Hemisphere. These should be in approximately the same latitude with a difference of about eight hours between them. The observatories of Algiers, of Zi-ka-wei and the district near San Francisco, (either the Lick or Mount Wilson Observatories) satisfy the desired conditions. It is expected that an Observatory in the Southern Hemisphere, in New Zealand, without a doubt, will participate eventually in the operations. In due time, through later tests, all other points can be referred to these points on the basic polygon. By reviewing the observations it may be possible to discover some interesting facts concerning possible deformation in the earth's surface. This is an enterprise of international nature fostered by the highest scientific circles of France and of such theoretical and practical value that it has been recognized by all as worthy of immediate and future endeavors. The Observatory of Zi-ka-wei is one of the three astronomical observatories in the whole world on which rests the success of that work.

While the benefits of its research and broadcasts are felt at sea and in neighboring countries, with a regularity worthy of the stars, let us go inside the Observatory and see the instruments and officers. Silence and a meditative atmosphere reign within. Hardly more than two men, two priests, at most three, aided by a very small group of assistants are managing to do all of the work through day and night.

Here is Father Froc, the learned expert on typhoons, a rather old man, but still full of vitality. As soon as there is news of a typhoon this good learned priest with a white beard, rolls up his sleeves and gets ready as if for a battle. He directs every nerve and all his mental energy against the onrushing catastrophe in an effort to penetrate its secret hiding place and form a conjecture of its direction and speed. Over there is a very young Father, quite tall, with an eye that betrays assurance and calm. He is Father Gherzi. In spite of the duties which demand so much attention for routine observations, that have to be repeated at definite times, these men still find time to devote themselves to constructive work of a very noble and highly scientific character.

For example let us open the latest edition of the Atlas of Tracks of Typhoons (620), 1893-1918 by Louis Froc, S.J.,, Director of Zi-ka-wei Observatory. The author has placed on the monthly charts the paths of 620 typhoons, nearly all of which he observed by himself and had so to speak followed step by step in the course of twenty-six years. From these maps he has been able to deduce averages for the past twenty-six years and revise all of the theories which till the present have been accepted concerning the periodicity, the customary paths, and even the physical natures of the typhoons.

This valuable record has already been published in French by the Hydrographic Bureau of the Marine

Ministry at Paris. However, what still await publications are the twelve supplementary maps which Father Froc has prepared and which indicate by ingenious geographic designs the frequency, the violence and extent of typhoons for each month.

And here is how the meteorological observations of typhoons and seismological observations are oddly connected. The Observatory of Zi-ka-wei possesses two seismographs, a Weickert and a Galitzin. The records of the latter on photographic paper are so clear and amplified that anyone on looking at them feels the same keen intellectual appreciation which Father Gherzi finds in them.

Father Gherzi has the temperament of a true scholar, gifted with a methodic determination and powers for strenuous application. This is what he has recently discovered (and will soon publish it for I believe it is still unedited). Typhoons exert such a force and the well-known pumping movement of the air which occurs in the center of the vortex is so powerful that the earth itself is thrown into vibration just as it is by an ordinary seismic phenomenon, but with a pecularity of characteristic details which on the photographic record render the typhoon easily recognizable. In the enthusiasm which I experienced in seeing with my own eyes some of these stirring photographic records, and while I was regretfully leaving behind me this wonderful Observatory of Zi-ka-wei, I wrote the following, which I hope will not be out of place here:

"Thus typhoons which disturb the air so violently, which stir up, we are sure, the layer of still water beneath the surface, sending their vibrations through layer after layer come to the very depths, and in turn these dense watery layers excite tremors in the earth itself."

Our frail continental crust does not tremble only

from the shocks either tangental or deep, that come from within itself or from regions near the center of the earth (earth tremors and shocks that are properly seismic) but also vibrates from the oscillatory shrinkages which the low temperature of winter inflicts upon it and it even trembles and quakes under the lash of the violent cyclonic commotions that are loosed in the atmosphere!

On the photographic record of Zi-ka-wei one can follow the track of the storm. As the typhoon shifts over the sea, vibrations which it transmits to the solid land supporting the waters are kept in rythmic regularity by this liquid mass. Then when it approaches the shore or land, the vibrations which now indicate direct contact between the air and the ground become irregular and uneven.

So modest are these great scientists that they scarcely realize how highly their work is appreciated by those who follow and reap the benefits of the information they send out.

A. M. D. G.

CALIFORNIA JESUITS IN CHINA

With the recent official announcement that the California Jesuits are to supply men for the development of the Haichow district, and with the determination of higher Superiors to push forward immediately toward the realization of the aims and purposes of the Nanking Institute, it can be clearly seen that the California Jesuits now have a complete mission in the practical sense of the word.

It is complete: for Nanking means an intellectual apostolate among the elite of the nation's capitol by means of a university hostel, including a well-stocked reference library, the editing of a sociological-apologetical magazine, lectures etc.; the Haichow District stands for an heroic apostolate of charity among the poorest of the poor; while in Shanghai activities, almost too numerous to mention, include Sacred Heart Parish of 6,000 Chinese, 3,000 Foreigners, multiple parish activities and societies, six elementary schools with 4,700 pupils, 200,000 pagans to be converted; Gonzaga College with over 200 Chinese students, and St. Aloysius Parish with its Chinese, Foreign and Military congregations to be ministered to, the parish elementary school of 250 children, and 50,000 pagans waiting for conversion.

Haichow is the name of the new mission recently assigned to the Jesuits of the California province for bush work, in the technical sense of the word. Haichow, the principal city of the mission section, about two hundred miles north of Shanghai, is but a corner of the immense Kiang-nan Mission (comprising two Chinese provinces) that the French Jesuits have been caring for alone for the better part of a century. The Haichow Mission is some one hundred and fifty miles long and one hundred miles wide with an estimated population of two million one hundred thousand.

Up to the present Haichow has been of little importance. Now, however, the Chinese government is opening a new seaport on its sea side that promises to make the district important commercially. For it will be the only port along the vast coast between Tsing-tao and Shanghai. Religiously, also, Haichow is forging ahead. Until ten years ago the district was practically unbroken ground, and very hard to break. Thanks, however, to the undiscouraged efforts of the missionaries, there are now some two thousand, six hundred baptized Catholics, and a host of catechumens. Shuyang is the principal town in the southern part of the Haichow district. At Shuyang the missionary has his center of chapel, schools and catechumenates. Fortunately the people of Shuyang district are anxious that their children learn to decipher a few Chinese characters. Villages unprovided with government schools frequently ask the missionary to open a school for them, or rather help them to do so. The people are quite indifferent whether their children learn their characters from the catechism or the classics of Confucius. Thus education again plays a large part in opening the door to conversion.

Nanking Institute. A far-reaching enterprise, this. Particularly now in this "brave new world" of resurgent Young China, wherein the crusts of age-old habits and ideas are fast scaling off under the powerful corrosive of mechanized sciences and philosophies borrowed from the west. Along with new armaments of war forged by military leaders under foreign tutelage, have sprung up new and more fearful armaments of false religious ideas and social systems copied from occidental doctrinaires, coddled by the dominant intellectual caste, advocated everywhere by the young prophets of enlightenment, everywhere forced upon the mind of the tiniest primary school youngster. Against these formidable forces of evil the Holy See

has repeatedly urged the American Jesuits to pit their trained technicians. It was in response to this summons that our California Fathers, after solidly establishing their Chinese middle school in Shanghai, began reconnoitering the important Nanking sector with the intention of throwing up a stronghold there. Definite decision to inaugurate the apostolate in this pivotal center of present-day China came a year ago when Bishop Auguste Háouisée, S.J., Vicar-Apostolic of Shanghai, gave us a residence and a substantial piece of property in Nanking and dispatched Father James F. Kearney, S.J., from Gonzaga College to lay the foundations and work out the policy of the new undertaking. With tact and verve, Father Kearney has spent the year making helpful contacts with leading civic officials, professional men, army and navy officers, educators; and this spring with an initial building fund assured from the States, began preparing the plans for construction. Our first structure containing library, conference halls, gymnasium and private rooms for 150 students will be a handsome four-story brick unit. Situated on the Chung Shan Road, in the heart of the new business district, a stone's throw from the American Protestant University of Nanking and only several blocks distant from the new Central University, a Government Institution, the hostel will occupy a strategic place for effective work among the university classes.

The first five California Jesuits landed at Shanghai in September 1928. Eight years later, they numbered twenty. Measuring men alongside of accomplishments, surely the missionary glory of the Society in China is not merely a thing of the past.

The Nanking Institute project is of such importance that Very Reverend Father General deemed it worthy of being brought to the attention of the whole American Assistancy. A translation of his letter follows:

Rome, May 9, 1935.

To the Provincials of all the Provinces
in the American Assistancy:

Reverend Father in Christ, P. C.

Among the more important matters that I recommended last year to the Provincials for discussion at their convention in Montreal, was that of the new foundation in the city of Nanking. That we might proceed in this matter with full knowledge of all the circumstances, the Provincials proposed that the Rector of Gonzaga College, Shanghai, Father Leo McGreal, make an investigation, and that information be gathered about a practical method of bringing this plan to realization. Now that I have received information from this and all other sources and have diligently considered these proposals, I wish to communicate the following in the Lord to the Provincials of the American Assistancy.

We are dealing with a matter of the greatest importance for the Church and one that can have the widest influence in the vast regions of China. Everybody knows that at the present time among missionary works that advance the glory of God and the salvation of souls in China that those which have to do with education hold first place. So I have been told by the former Apostolic Delegate, His Excellency, Celsus Costantini, who in conversation with me did not hesitate to declare that colleges are of such importance in the great cities of China that if it were necessary the country missions ought to be abandoned in favor of founding colleges. The present Delegate, His Excellency, Marius Zanin, is of the same opinion. Moreover, there is no doubt that the city of Nanking is and will be among the chief cities of that region.

Let the Provincials know that neither the Society nor Father General sought to undertake a foundation of this kind, but that it was put upon us by the express

wish of the Holy See. It is fitting then that according to the spirit of our Holy Father Ignatius we should exert every effort in establishing a work so worthy both of the Church and of the Society. At the present time we have no thought of founding any great university. On the advice of Very Reverend Bishop Háouisée, a beginning could be made by opening a "Catholic Institute" as a center from which conferences could be given on Philosophy, Sociology, and History, and from which at a later period a small magazine might be edited.

This new foundation is entrusted directly and immediately to the Province of California. Moreover the Provincial of the Province of California proposes to appoint two fathers of that Province who are already in China to open that Institute this year, in as much as he has at hand the $14,000 necessary for property and a house. In succeeding years more fathers will of course be sent to the new Residence and more money will have to be collected to develop the work properly. That plan of Father Maher pleases me, and I gladly approve it.

It is evident moreover that all the provinces of that assistancy ought to cooperate as one in undertaking and carrying on this work both by supplying money and workers as time goes on. I wish then that each province make known to Very Reverend Father Maher in good time how much money they can afford to contribute to the inauguration of this work.

There are in one or other provinces of that assistancy colleges and universities which by themselves could easily make a gift of the above mentioned sum, and so could become the benefactors of a new foundation. If only they would decide to do it!

Do not doubt Reverend Fathers, but that God will abundantly bless your Provinces in return for the sacrifices generously undertaken and offered for His

greater glory in promoting this work. It is necessary that in this business you look with eyes of faith not only on the good of your own provinces but on the good of the whole Society and of the Church, and that setting aside domestic works of lesser importance you set yourselves with ardent zeal to procuring by all means in your power the conversion of the vast race entrusted to you.

That the Holy See has again entrusted us with a work of such importance is a sign of that confidence which it is accustomed to show in the sons of the Society on every occasion. It now remains for us under the guidance and protection of God to undertake with great generosity and to bring to a happy conclusion the work committed to us.

I commend myself to your most Holy Sacrifices.

Your Reverence's servant in Christ,

WLODIMIR LEDOCHOWSKI, S.J.,
General of the Society of Jesus.

A. M. D. G.

HONG KONG MISSION

Fathers of the Irish Province

On December 2, 1926, Fathers Byrne and Neary arrived in Hong Kong to open the new mission of the Irish Province of the Society. Shortly after their arrival plans were under way to run a hostel for the students of the Hong Kong University. The hostel, Ricci Hall, was opened in 1929. The majority of the students are Chinese Catholics. Daily Mass is not of obligation yet a fine crowd voluntarily attend the Holy Sacrifice and receive Holy Communion on an average of once a week.

In 1928 Ours took over the management of the defunct periodical "The Rock" formerly owned and edited by an English layman. This magazine caters to the intelligentsia of Shanghai, Singapore, Penang and other Oriental cities.

In 1929 a small group of Rationalists began to blast away at the Church and religion in general. At the urgent request of the Bishop, Ours entered the fray. By means of the radio, lectures and the press a series of general topics such as "Science and Religion", "Evolution", "Existence of God", etc., short shrift was made of these God-haters. Protestants and Catholics alike were loud in their praise of the splendid work of our Fathers. The lectures were eventually reprinted in pamphlet and book form.

Shortly after his arrival in Hong Kong Father Finn was invited to lecture on "Geography" at the secular Hong Kong University. He subsequently made several worthwhile archeological discoveries on Lamma Island near Hong Kong. He is recognized as an authority in his subject and played an important part in the Far Eastern Convention of Archeologists in Manila in 1934.

During the past several years the prestige of Ours

has been enhanced as is evidenced by the number of occasions Ours have been called upon to lecture at the Secular Universities.

In October, 1931, Ours opened a Seminary at Aberdeen, on Hong Kong, with 9 theologians and 11 philosophers. The faculty is composed of 5 Fathers and 1 scholastic. The common means of communication is the Latin tongue. The seminary will train aspirants for the priesthood for 15 vicariates in the southern part of China.

In 1932 Ours took control of Wah Yan College, formerly run by a Chinese layman. The enrollment at the time was over 700 boys. Conversions among the students, at present, are very scanty. If twenty are received into the Church in a year, the Fathers consider their efforts well repaid. Despite the small number of converts the Bishop has time and again praised the work of our Fathers. His contention is this: granted that the majority of the boys who go through Wah Yan are not converted, yet the fact that they had contact with the Church while at school will make them take a friendlier attitude toward our religion later on in life and make it easier for them to send their children to Catholic schools and even receive instruction in religion.

All this work which we have detailed is being carried on by nineteen Jesuits, the entire personnel of the Hong Kong Mission.

A new house, "Loyola", at Castle Peak, some 18 miles from Hong Kong was bought at the beginning of July, 1936, as a language school, villa house and retreat house. It is nicely situated on the sea with plenty of room for a tennis court, etc. It is hoped to have it ready for occupation for Easter. It will also be the language school for the Portuguese Jesuits from Macao.

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That a high standard is maintained at Wah Yan can be easily seen from the results of this year's matriculation. 44 boys from Wah Yan were entered, of whom 41 actually sat for the examination; and of these 27 passed. Wah Yan was second in the Colony, the only higher number of passes was from King's College (the biggest of Government schools), which sent in 51 candidates and passed 35. One of our boys, Yeung Sze Chung, was first in the whole Colony, and he has been offered a Government scholarship to the University, $1,200 per year for 4 years. Another boy, Chung Wah Leung, has been interviewed by the administrators of the Chater Memorial Bequest Fund, with a view to a Chater Memorial Scholarship at the University, $800 for 4 years.

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That our modern missionaries are not without their trials and setbacks can be gathered from the following: A terrific typhoon struck the Colony on August 17th, of this year, beginning shortly after midnight and continuing with unabated force until after 6 A. M. The wind at times reached a velocity of 131 miles per hour, the rainfall being 3.30 inches. This typhoon was the severest which Hong Kong has experienced since 1932, and much damage was done around the Colony. All our houses escaped comparatively lightly. In Wah Yan a good deal of glass was broken, and three windows were blown in, frame and all. But nobody was hurt and no serious damage was done. At the Seminary preparations were made when we heard on the wireless at the 8 P. M. weather report that the typhoon was coming. The seminarians and servants were mustered and all the typhoon bars put on the windows. At midnight the gales began, increasing in intensity till 4 A. M. and blowing itself out about 9 A. M. At 5:30 A. M. several families arrived for

shelter when their boats had been broken to pieces in in the creek. Damage to the Seminary itself was slight. We lost one window from the west tower, but the Seminary sea wall was completely smashed to pieces. Big slabs of concrete, ten feet long by two feet square, were torn up and thrown in all directions. At both ends what was once a wall, about six feet above high tide, is now a gently sloping beach. This damage is estimated at about $10,000. At Ricci Hall the chief damage consisted in broken glass. Altogether 47 panes were broken.

Father Kennedy who was living at the Seminary during the typhoon decided to start a collection for the typhoon victims of Aberdeen. He made a house to house visitation and collected nearly $200.

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We regret very much the fragmentary character of this article. In our culling of the documents dealing with this mission, we failed to unearth any detailed history of the projects of the Irish Fathers. This, more than likely, is due to the fact that the mission is still so young.

A. M. D. G.

THE CATHOLIC UNIVERSITY OF TOKYO

In July 1905, His Holiness Pope Pius X, in a private audience, made known to the Very Reverend General of the Society of Jesus his intention of confiding to the Jesuits the direction of a college in Japan. Soon after, the future Cardinal O'Connell, then Bishop of Portland, Maine, was sent by the Pope as Apostolic Delegate to the Emperor Mutsuhito of Japan. He was to present him with an autographed letter in which the Sovereign Pontiff thanked him for the protection given to Christians during the Russo-Japanese war. The prelate arrived at Yokohama, the 29th of October, was received at court on November 10th, and granted an imperial audience with all the deference due to his rank and mission. In replying to his address the emperor assured him that wherever the imperial power extended Catholics would enjoy entire liberty.

In the course of the receptions which followed, the bishop became acquainted with statesmen, generals, professors, industrial leaders. All manifested for the Catholic Church an esteem which was evidently more than mere courtesy and which was undoubtedly the result of all that the French Missionaries had done for Japan for forty years. But regret was mingled with sympathy; the Catholic Church did not put itself forward enough; it permitted itself to be too much unknown, while the Protestants . . . !

Two Catholics of rank, the Vice-Admiral Ito and the future Admiral Yamamoto, then a young naval officer, held in high esteem by the famous Admiral Togo, did not hesitate to make the same observation. The missionaries ought to be more occupied with winning the attention of the intellectuals and the ruling classes. The same criticism appears in certain newspaper articles, for example in *Nippon* for November 12th. There it is recalled that the Pope's envoy belonged to that old Roman Catholic Religion which after surviving three centuries of persecution had main-

tained 60,000 adherents in Japan. And the author declares that it was time for her to emerge from the shadows and seek to make an impression by science. Briefly, what was desired was that the work of teaching begun by the Fathers of the Missions Etrangeres and their collaborators, the Marianist Fathers, by their publications and their schools should be completed, extended, that it should receive its crown by the creation of a course of higher learning. This was precisely the question that Msgr. O'Connell had been commissioned to study on the ground.

About the same time a petition was received in Rome signed by a number of native priests of the diocese of Nagasaki. They, the descendants of martyrs, asked that the Jesuits, their first missionaries, should be invited to return to Japan. They, also, complained of the show that Protestantism was making, while Catholicism remained without proper means for advance.

The Pope's orders were given without delay. In September 1906, His Holiness Pius X made known to the Fathers of the Society assembled at Rome in a General Congregation, that they had to accept a new task, that of founding in Japan an institution for higher learning.

The Fathers selected to carry out the order of the Pope were Father Rockliff of the Buffalo Mission and Father Dahlmann, orientalist, since his studies had already brought him to Japan in 1903. Father Boucher of the French Mission at Shanghai went to prepare the way and was received by the bishops, the Fathers of the Missions Etrangeres and the Marianists with the greatest cordiality, "Received", he wrote, "like one whose coming was desired." The other two missionaries joined him at Shanghai and on October 18, 1908, the three arrived at Yokohama. A little later Father Hoffmann, who was soon to be superior of the young mission, was to arrive and with him Father Tsuchihashi. The latter, a Japanese by birth, who had

been converted in Shanghai and had entered the Society and studied science at Paris, was obviously to be included in the personnel of the mission.

We read in a letter of Father Boucher: "An odd coincidence, the first temporary residence of the new Society was very near to the tomb of a young man, put to death according to tradition, while and because he was reciting his prayers; the neighboring hill was called the mount of Christians. And in this first year of our stay at Tokyo, on the evening of our first feast of St. Francis Xavier, from our windows, we saw the old temple of Denzuin ablaze with lights, in which, 300 years ago, the first missionaries of Japan were imprisoned and died."

The task of providing was a bold undertaking and more than one person was unable to conceal his skepticism. Japan was not a new country where everything remained to be learned nor like China, a country closed to foreign novelties. On the shelves of the libraries of Tokyo paraded all the philosophic and scientific literature of the West, Darwin, Spenser, Nietsche, in English and in German, not to mention the French novels translated into Japanese. The young men and women attended American and European Universities and brought back from them everything but healthy ideas.

Moreover the school system in Japan was completely organized, modeled on the systems of patrons from the West and consequently irreligious. Tokyo, to say nothing of other cities was now crowded with colleges and universities; two state universities, eleven private universities affiliated with official universities with the right to give diplomas, eleven universties not affiliated. This very year, Rockefeller founded in Japan a third Protestant university. What were the Jesuits going to do? True, there was a rumor that the Mikado himself had asked for two Catholic universities, one for Tokyo, the other for Nagasaki. Pure talk!

On the other hand Rome had spoken. It was neces-

sary to conform and the missionaries who were already working on the spot were not the last to understand this. No one was pained more than they at the disproportion existing between Protestant and Catholic enterprise in this region. They were aware that the Protestant universities were magnificently financed and that impressive scientific talent made up their personnel.

Competition with these schools, with colleges and official high schools, even Buddhist, was a difficulty to start with and there were others. Is there question of money? The missions live on alms. Then, if the European public understands work which is directly apostolic or works of mercy, it is too often ill-prepared to grasp the importance of colleges and a fortiori of universities. It sees what really brings in immediate conversions and what can be translated by eloquent statistics but works of only long range utility are a bit beyond it.

Alms had to come nevertheless, especially from America and from Germany. In this latter country, principally under the initiative of Msgr. Kopp, there were collections in the churches. In 1910 these amounted to 100,000 marks. Germany could not ignore this work of higher education for was she not at that very moment pushing the project of organizing higher studies in the missions? *Germania docet.* . . .

There were legal difficulties. A site had to be obtained in the city but in order to own real estate, foreigners had to form a society as a civil person. And for this it was first necessary to obtain the official right to teach and to grant diplomas.

As to the property, a vast site was selected in the district where the legations are situated. It only belonged to five proprietors and took in a Russian church. For this, complicated negotiations which lasted for three years.

Meanwhile the Fathers began to study the language; that was their necessary starting point. At the same

time, in order to establish contacts, they wrote in the reviews and gave conferences. They opened a home for students with a lecture hall and a library.

Several Fathers consented to give courses in public and private institutions, at the military school for example, and even in the Imperial University where they were introduced by a Marianist Father. This collaboration has continued even since the organization of the Catholic University. Father Hoffmann gave lectures in philosophy. Later when a Society for the Study of Religion was instituted in the Imperial Lyceum, it was he who gave the opening talk. Father Dahlmann was invited several times to speak to the History Society of the University. There was not a single Buddhist university that wanted to hear one of the Fathers. He would speak of Christ, the one way that leads to life.

During this time the question of the official authorization necessary for the opening of school was being debated. The chief obstacle, and they made no secret of this was their title of Jesuits. The Protestant and Buddhist press did not fail to recall that formerly the Jesuits had been persecuted by the Shoguns and finally driven out. The prejudices of three hundred years ago were still alive. The Jesuits were dangerous persons; would they have persecuted them so relentlessly if this were not so? Then the usual stories of the Occidental Press were put into circulation. It was necessary to compose a memoir as a means of justification. This was submitted to a professor of history of the Imperial University and was discussed at the council of ministers. Matters came to a standstill. Suddenly, *Deus ex Machina*. . . .

Father Bernard Vaugh happened to arrive in Japan. His friendship with Edward VII was well known; and he was a Jesuit. Therefore a Jesuit is not necessarily an enemy of public order. His discourses and conferences made it easy for a conclusion to be reached. He was just leaving on March 29th, 1913, when the Min-

ister of Worship, otherwise favorable to Catholicism, signed the desired authorization. He was so kind as to telephone the good news to the Fathers himself.

The official title conferred by the government was Jochi Daigaku, which means *Universitas Sapientiae.* The word University, Daigaku, does not imply a universality of subject matter in the curriculum but merely indicates a school of higher learning, approved and registered by the state. Three faculties are supposed, philosophy, languages, and commercial subjects. We notice that St. Paul's College, Protestant, holding the title of University since 1878, after a preparatory course of one year, gives three years of higher studies; it has two faculties, "philosophy and literature" and commercial studies.

Classes were begun at Jochi-Daigaku May 31st, 1913, with 14 pupils. His Holiness Pius X sent the Fathers a letter of encouragement. On December 8th, the first stone of the new building was laid. In the autumn of 1914 all was in readiness—12 class rooms, two large halls, a library. It was kept in view that in time there would be 500 students. That time had to come, but it was necessary to pass through bitter disappointments.

Autumn 1914 . . . The great war was already fully underway. The University could not but feel the effects. We have no evidence that professors of German nationality were troubled, even when Japan had joined the allies. But alms stopped coming from Germany; resources were drained.

Then another affair. Scarcely had peace returned when on December 5th, 1918, the Minister of Public Instruction passed a decree which must have spelt total ruin. All private universities that might wish to acquire or retain the right to grant academic diplomas had to deposit in the National Bank a guarantee of 500,000 Yen for a first faculty and 100,000 Yen for each of the other faculties. The interest on the deposit was to be turned over to the school. Failing to make

the deposit, the school lost its title of Daigaku and was lowered to that of Semmon Gakko without the right to confer degrees. The reason given was that the number of private universities was growing with the danger of lowering the standard of teaching. They wished to check the excess and to retain only those that were financially capable of maintaining a most capable body of teachers and having adequate scientific equipment.

A terrible embarrassment for the Catholic University as is evident. There was nothing to do but set about collecting.

Meanwhile the school grew slowly. In 1918, 80 candidates presented themselves while in the preceding year there had been not more than thirty. Only fifty of them could be received and it was considered a piece of good fortune to be able to count 80 or 90 students. In 1922, there were between 160 and 170. At the opening of school 160 new students presented themselves; only 60 could be received for want of a sufficient number of teachers. The majority enrolled in the commerce course. Those who finished with good records generally found favorable positions. By this time also, some conversions were recorded. Among the young men interest in the question of religion manifested itself. On this point the Protestants were scarcely satisfactory. The Russians, on the contrary, whose archbishop was undoubtedly a great man, made more of an impression on them. This is where the Catholic school could not fail to point out her superiority.

Matters stood thus and a part of the sum demanded by the government had already been collected when the terrible earthquake of September 1, 1923, took place. The shock came about midday; a half hour later more than a hundred fires had broken out and ran up as if to assault the imperial palace and surrounded it on three sides. The district where the Catholic University was located providentially escaped the fire, but the effect of the shock on the new buildings was such that only the ground floor remained habitable.

To go ahead with the indispensable repairs it was necessary to cut into the fund collected with a view to obtaining the final recognition of the school. The situation was not one that would help the enrollment and in March 1928 there were scarcely more than a hundred students.

Meanwhile Tokyo was rebuilding. The colleges spared no expense for the government made no change in its demands. It was even inclined to be more exacting. In Jochi-Daigaku the number of professors with degrees had to be increased. Teachers who were employed elsewhere at the same time would not be acceptable. They must have teachers whose principal occupation is the work in the institution. The library had to be enlarged. There was not a sufficient number of lecture halls and places for exercise; they must provide for military training, for gymnastics; they must have space for games. On top of all this, the administration was watchful, noting the slightest details. Protestant schools and others had also suffered from the earthquake; they were subject to the same regulations. But money was not wanting to them and they did things on a big scale. The American societies took no account of expense. Rockefeller enlarged the Women's University. The Episcopalian hospital of St. Luke was made twice as large with earthquake-proof and fire-proof construction. The Catholic University could not remain too far behind. Therefore it had to go again in search of funds.

A campaign was opened in Germany. Admiral Yamamoto, president of the Association of Japanese Catholic Youth, made an appeal to the students of the German Universities. Gradually, thanks to the generosity of benefactors who wish to remain unknown, but among whom it will not be out of place to mention the Holy Father himself who has ever been absolutely tenacious of his purpose with regard to the University, the required sum was deposited in the National Bank and on May 9th, 1928, the matter was concluded;

the school kept its title of university and could continue to grant diplomas. That is as much as to say it was able to survive.

The government, moreover, was pleased on seeing the Catholic undertaking come through the crisis safely when it might have failed. The ministers made it clearly understood that they counted on Christian, Catholic education to stop the progress of perverse doctrines like Bolshevism. Why did they not follow their principles to their logical conclusions and why did they not grant entire liberty to Christian primary education! For it must be understood that in Japan all primary education is irreligious, official, practically Shintoist.

By June 29, 1930, it was possible to lay the first stone of a new school. It was no longer to be in the legations' quarter but in a more central location in Tokyo proper. On selling the old property superiors found themselves in a position to make a good buy and have—what was of considerable importance—a place for sports.

In spite of all this, the undertaking remained somewhat audacious; but everyone understood that it was a case of progress at any price and failure as an alternative. And already it was possible to look forward to a day which has not yet come, when to the present course would be added, as at Aurora in Shanghai, a school of medicine and an engineering school.

In the meantime, since the new recognition of the University, the number of pupils had increased. The new building inaugurated in 1932 by the Apostolic Delegate, Msgr. Mooney, had been planned for 800 students.

Courses were reorganized. Every school in order to succeed must have some specialty; here it was the teaching of languages. In theory, English and German, the principal languages ranked equally. In practice, a great majority of the students favored German. For English, they found excellent teachers elsewhere. Those

at Jochi-Daigaku were better qualified than any others to teach German.

How many students are there? It is difficult to answer this question with accuracy; reports at first sight are contradictory. Statistics vary giving 940 and 860 students for 1931, 1932, 1933. Evidently they include those who attended evening classes and Summer School. The annual report of the mission and of the archdiocese of Tokyo for 1934 gives only 533 students. This includes only those who study in order to obtain the diploma. (Note: At present there are about 600 students at Jochi—not including those in evening classes and Summer courses.)

This sketch must end here but much remains to be told; the strictly apostolic work done at the University in addition to the teaching, conversions recorded, vocations to the priesthood and the religious life, cooperation with the work of other missionaries, in conferences, in newspapers, reviews; work done in behalf of the Japanese emigrants leaving for Brazil where they will perhaps find the true faith; and many other things which might be mentioned here. But all this is history (in the making) which will be better kept for a later date or for other articles.

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A. M. D. G.

JOCHI-CATHOLIC-SETTLEMENT AT MIKAWASHIMA, TOYKO

The J. C. S. is situated in a place called Machiya on the borders of the suburbs Mikawashima and Ogu, and belonging to the Arakawa Ward. Towards the end of 1923, people from different parts of the city, who had lost goods and chattels in the great earthquake, started to settle here. Ever since, downs and outs of all types have been seeking refuge here. Daily ruined families turn up with the hope of finding in this remote corner of the Capital and under the most primitive conditions a bare possibility of living. They take to trades not practiced in other parts of the town to protect the public health, such as the manufacturing of rubber shoes or celluloid articles, or they become *Bataya*, i. e. those strolling rag-men, who find a living by selling the materials, gathered from dustbins and litter boxes. They form an organization of their own. Although their way of living is exceedingly primitive and is marked by free imbibing of *sake* and recourse to knifing, they show on occasion a deeper nature which is not without gallantry. Pages could be written on the subject of this unfortunate class of men. An important feature of our surroundings is the huge crematorium whose neighborhood seems to attract the poorest amongst the poor on account of the cheapness of the lodgings in that area.

To give an idea of the need pressing on many, a few examples will suffice. On an average, ordinary laborers get work every fourth day through the agency of the Labor Exchange Offices. They earn 1.30 Yen to 1.40 Yen a day, or less. That means that they with their whole family have to live on about 30 Sen a day. The dole system is unknown in Japan. In families where the father is dead the mother has often to supply the means of livelihood by some handiwork done at home. Under the best circumstances a very diligent woman

will earn perhaps 40 Sen a day, more usually 30 Sen or less. The case grows tragic when a member of the family is taken ill or becomes an invalid. Some months ago a father brought us his dying child asking for help. For weeks he had been spending 5 Yen daily on medical expenses, and now all he had was gone. Another man suffering from an abscess was to go to a hospital to be operated on. The Welfare Board provided him with a certificate, but the poor fellow had no cash for his fare. In order to get the money needed he sold his *futon* (quilt) persuading himself that warm weather was ahead. Soon after the operation he was sent back and is now lying at his home, an invalid. His wife works in a factory earning 35 Sen a day. Of her three children one goes to school, another is feeble-minded, the third one is still an infant. As long as he was able the father used to take the baby to its mother three times a day, to be nursed. Now he is unable to do even that. In our neighborhood such cases are quite common. Many children seldom or never enjoy a noon meal. Most of them go about in rags. The housing conditions are inconceivable. The houses of the poor are particularly unhealthy on account of wet and dirty *tatami*. These thick mats covering the floor of the living rooms of Japanese dwellings, so clean and pretty in the well kept houses, are easily soiled in those wretched lodgings, and their inhabitants have not got the means to renew them in time. Living in one of these dwellings before the actual construction was completed, we ourselves had a taste of the prevailing atmosphere and witnessed once, after a prolonged shower, the rising from the *tatami* of a respectable mushroom.

In the Arakawa Ward, the worst section of which we chose for our working field, there are, according to official statistics, over 13,000 families in need of public aid. A Poor Relief has been in operation since the beginning of 1932. The execution of the law, however, encounters innumerable difficulties. In our section for

instance funds are inadequate to the needs. Hence many poor people are cut off from all support. Others are excluded from help on the plea that otherwise from 40 to 50 neighbors would have to be supported also. Thus the field for private charity remains immense. Unfortunately our district gets very little of it, with the effect that thousands of indigent live in the most extreme necessity. No wonder that in such circumstances many diseases prevail. Commonest are T. B. under different forms and eye diseases. Last summer before we took our boys on holidays we had them examined medically. Of the 58 examined 25 were suffering with eye trouble. The housing conditions being what they are and several families often contriving to share one and the same room, one can imagine the moral evils and diseases fostered by such promiscuity.

ACTIVITY OF THE SETTLEMENT

Such was the pool of human misery in which in October 1931 some students of the Jochi Daigaku (Sophia University) started the work of the Settlement under the guidance of one of the Professors. They took an important part in the development of this social centre, and conscious of their responsibility are busily engaged in its work. Some of them live there, others come on fixed days. They are in charge of the Children's Club, the opening of which marked the foundation of the Settlement and started the series of its activities. Twice a week in the afternoon the children gather here for lessons and games. A small library provides good reading. In summer outings are organized and every year the children are taken for some days to the sea-side or to the mountains. In winter a baby-camera furnishes the pleasure of cinema pictures. While the Jochi students are looking after the boys, *Seishin* (Sacred Heart) and *Futaba* (Dames de St. Maur) girls busy themselves with the little girls. On leaving school the children have to leave the Settlement too, but they receive a certificate and are as far

as possible provided with regular work. Thus not a few girls took up service with Catholic families. This care for the children, besides its intrinsic value, is meant to obtain the confidence of this destitue population, which very often misjudges and distrusts strangers, even those who are most anxious to help them.

Backed by this work for children, relief-work proper becomes possible. Considering the large number of resourceless families, only the very poorest can be attended to. Hence the necessity of classifying them according to their degree of indigence. This is partly done on information given by the District Commissioners (representatives of the people), partly on information gathered from the interested persons themselves. Actually we are in touch with some 300 families. They share in the different services of the Settlement and are regularly visited. Eventual changes in their condition are booked and help is adapted to the new circumstances. In some cases a relieved family will no longer be in need of support. Then another gets the benefit of the same. The students are very assiduous in visiting the families committed to their particular care.

DISPENSARY

The dispensary is probably the busiest branch of our organization. Four times a week and more, doctors call at the Settlement and treat the patients medically. They are members of the *Eishôkai*, society of medical men, most of them Catholics and belonging to Keio University. A small fee is offered them. It usually returns to the dispensary in one form or another. Besides the families officially entrusted to us, others are allowed to take advantage of the dispensary service, provided they are recommended by the District Commissioners. Thus persons having just enough to live upon while in good health are prevented, when stricken ill, from falling into extreme poverty on account of

medical expenses. As soon as we come in touch with a new family, we visit them and try to help them to the best of our power. The patients who come to the Settlement are supposed to pay a trifle, 5 Sen for each consultation including medicine or whatever is needed. For many even that is too much. They give then what they can or are treated entirely free of charge. General experience has proved that it is better to require a small contribution. It saves in the poor their conscience of dignity.

FEEDING OF UNDERNOURISHED CHILDREN, BAZAARS, DAY-NURSERY

These three organs provide for the most urgent needs of the poorest families. Daily an average of 50 children are fed at one meal at the Settlement without any charge. They usually receive rice, some relishes and soup. Sometimes they have bread and tea. Part of the expense is covered by our share in the generous foundation of a Japanese millionaire for the benefit of poor children. A Catholic baker leaves us articles which have lost their first freshness. Now and then we receive remnants from hotels. We intend to collect regularly what can be spared there. It is hard, however, to organize such a service, which becomes profitable only if working on a large scale.

The supplies for the bazaars are gathered from charitable persons. Used clothes, frocks, coats, shoes, etc., are welcome gifts. Students collect all these treasures and sort them. Distributions take place 5 or 6 times a year. Here again, and for the same reasons as in the case of medical attendance, a small contribution is exacted. To these distributions, however, are admitted only persons authorized by the staff, i. e. 70 or 80 families at a time. The distributions are much appreciated. It happens of course that paupers sell to others some of the objects they get at the Settlement. But as we are certain of the indigence of the admitted families, the charity if converted is not wasted.

The nursery is above all intended to help mothers who have to work for a living at home or in a factory and hence find it difficult to look after their smaller children properly. Only the poorest are admitted. The nursery opened last year, as soon as the new building was ready. About 50 children are actually cared for. It is planned, however, to receive up to 150 children. Each child pays, if possible, 3 Sen a day and brings its dinner. At present the children range from 3 to 7 years of age. Preparations are made to receive even infants.

In connection with the nursery a Mother's Association has been founded. They assemble once a month and receive advice on dietetics and education.

BOARD OF COUNSEL

At the Settlement advice is sought for and given on all kinds of subjects, material, religious and other. There is a special need of legal advice. The appointment of a professional man is contemplated.

SOCIOLOGICAL RESEARCH

In view of the practical and theoretical training of our students a sociological research department was organized. Here are studied the condition of the poor, social legislation, works of relief, and all that is related with social activity. A small library has been started. Officials from the Home Office offered themselves for occasional cooperation and guidance. Here is a field where much material can be gathered, the publication of which would be of great interest. Such publications are in prospect. Another plan is the addition to the Jochi University of a college for social workers.

FINANCIAL ORGANIZATION

Not much is to be said on this point, as our work is of a purely charitable nature and has no other financial means but alms. A number of charitable friends help us to cover the inevitable expenses. Our students,

boys and girls, as well as several ladies do not grudge their services. Further, most members of our staff do not want a regular salary and are pleased with a bare living. We contemplated the assistance of Sisters. But the scarcity of personnel in the approached Congregation and other difficulties made us abandon this project at least for the present. On the other hand the usefulness of lay-helpers in a work like ours is unquestionable.

Our current expenses amount from 250 to 300 Yen a month. The income from the dispensary, nursery and bazaars averages 40 Yen a month. The difference has to be covered by alms. These do not come in regularly. We count a considerable number of non-Christians amongst our benefactors. Last year official aid amounted to 500 Yen and we do hope that contributions from public bodies will increase in the future.

Every year, if possible, a charity fête is organized in order to meet extraordinary expenses. During the last three years we had to spend nearly 25,000 Yen extra on the purchase of the site and on building. The new construction was completed in December 1934, but is not fully paid off yet. We bought our piece of ground by borrowing 7,000 Yen. That money has still to be returned, so that we have to forsee extra charges for the next few years.

"J. C. S. NEWS"

The *J. C. S. News* is a small Japanese quarterly published by our students and dispatched by them to all the friends of the Settlement, giving news of the work and its development. Sometimes they publish reports in the local newspapers.

MISSIONARY VALUE

Works of charity are usually the best introduction to the public. Large masses knowing little or nothing of the Church are attracted by this charitable activity that reveals in our religion a power of love and unsel-

fishness that does not spring from mere natural kindness and mercy. Thus our action at the Settlement may contribute to the extension of the kingdom of God. Our contact with the poor is often a revelation to them and becomes the road to the Church. Although we never try to force upon them any religious views and help them quite independently of their attitude towards the Church, they feel positively attracted towards a religion whose followers are so unconditionally kind to them. As in the earliest times of Christianity charity paves the way to the Church. A good number of parents have allowed their children to attend religious instruction. Also grown up people take instruction. In course of time a rich harvest of souls may mature amongst this destitute population.

STATISTICS OF THE ACTIVITIES AT THE SETTLEMENT

from April 1st, 1934, to March 31st, 1935

Children's Club ..... 150 children (average)
Children library ..... 46 inscriptions
Medical attendance ..... 1915 patients
(This service was stopped for 5 months during the reconstruction of the buildings.)
Free meals for children 16,819
Food supply to families 1,696
Distribution to ..... 148 families
Free haircuts for children 762
Day nursery since January 1935 .. 44 children (avge.)
Holidays: One week in the mountains, 108 children.

A. M. D. G.

HISTORY OF THE JESUITS IN THE PHILIPPINES

A Brief Sketch

THOMAS B. CANNON, S.J.

THE COLLEGE AT CEBU

THE DEATH OF FATHER SEDENO

Father Sedeño himself started south to found the new college at Cebu—for the recommendation of Sanchez had borne fruit. The superior's trip lasted a month and a half, on account of storms, and he arrived in Cebu exhausted. There he met Father Chirino, who had just received his message and was about to sail for Manila. Father Sedeño was sure that his end was approaching; and he sent his companion to buy at once the house intended for the little college, in order that he might die in a house of the Society. Father Chirino secured the house, and carried the dying man thither on his shoulders, in a covered bed. There the Vice-Provincial died on September 1st, 1595. In his last years, Father Sedeño had shown remarkable energy. He was succeeded as Vice-Provincial by Father Raymundo del Prado, appointed in 1597; and Father Chirino remained in Cebu to open the college there. In 1596 there were two Jesuit missions in Samar, five in Leyte, one in Bohol and one in Antipolo and Taytay.

SAN ILDEFONSO COLLEGE, CEBU

Classes in grammar were begun at the end of 1595 or the beginning of 1596 in the Seminary-College at Cebu, which was named the College of San Ildefonso. Temporary quarters were used until a stone College and Church could be constructed. Funds were contributed for the buildings by Don Alverez Pedro de Aguilar. These stone buildings were solidly built and are still standing; it is believed that they were finished

about 1690 during the rectorship of Father Cristobal de Miralles; they now house the Diocesan Seminary of San Carlos, Cebu, and the "I H S" monogram of the Society can still be seen over the portal. Many of Ours who received their education in the Islands were ordained at the Seminary in Cebu. From the college, the Society's work spread to two neighboring towns, Mandaue and Liloan. Our Fathers also cared for the Chinese of the city, and erected for them "the Parian Chapel". The Rector and professors of the Cebu college were always most enthusiastic advocates of defense against the Moro invasions; they themselves organized expeditions and collected alms to pay for the ransom of captives.

FIGUEROA'S EXPEDITION TO MINDANAO

In 1596, Captain Don Esteban Rodriguez de Figueroa set out to conquer Mindanao. With him went Father Juan del Campo and Brother Gaspar Gomez. The expedition succeeded in taming the Moros of the Rio Grande, but Figueroa was killed in battle. Brother Gomez returned to Manila with the body of the knight, and it was interred in the vault of the Jesuit church, as befitted one of the greatest benefactors of the Society. The rest of the armada took possession of the port of Caldera, near Zamboanga, and there Father del Campo established a mission. On August 11, 1596, Father del Campo died of fever, at the age of thirty years; he was the first Jesuit to die in Mindanao. In 1633 that site was abandoned, and both the camp and the mission were moved to Zamboanga. During the same year in which the Caldera mission was founded (1596), the people of Butuan in Agusan (also in Mindanao), asked for Jesuit missionaries. Two Fathers and a Brother were sent there, and labored with great fruit; but shortly afterward the mission was abandoned. Many wished to abandon the post at Zamboanga, and a controversy continued for

many years; but the Jesuits prevailed, and the post was retained, as it proved a perfect headquarters for mission work in southern Mindanao. A Jesuit, Father Melchor de Vera, built the fort at Zamboanga, named Fort Pilar, which is still standing. He also constructed the city's waterworks.

In 1596 arrived Father Juan de Torres. He and Father Gabriel Sanchez were to become the apostles of Bohol.

DEDICATION OF THE CHURCH OF SAINT ANNE

In 1597, shortly after Father del Prado became Vice-Provincial, the Jesuit church in Manila which had been in process of construction, was finally completed, and with great and impressive ceremonies was dedicated to Saint Anne; at that time no Jesuit saint had yet been canonized. The relics which Father Sanchez had obtained in Rome were translated to the new church in 14 precious reliquaries, accompanied by a long procession in which marched the Chapter of the Cathedral, and the members of all the religious orders and confraternities; the streets were decorated, and the celebration lasted for nine days. The place of that church in the religious life of Manila can scarcely be reckoned. As early as 1597 every service was crowded, so that people had to stand in the streets.

PROCURATOR TO EUROPE. In 1598 Father Francisco de Vera was sent to Europe as a Procurator, to beg for more Jesuit missionaries, and to request the General to give the Philippine Vice-Province the independence of a Province. The reasons for this request were many. Being dependent on the Province of Mexico involved many unpleasant restrictions; the Mexican Provincial knew nothing of the Philippines, and contributed nothing to the support of the Vice-Province; instead, he detained the men sent from Spain to the Philippines, as they passed through Mexico; and he constantly demanded money from the islands for

the upkeep of the province in Mexico. But the great reason for Father de Vera's trip to Europe was to obtain more priests for the missions. It was urged that "some residences had only one priest and one brother, and they felt the loneliness." This is an interesting item, especially when we remember that our missions in Mindanao today, though more numerous, are individually no better manned than in 1598.

VISITOR. As a result of de Vera's pleading, Father Diego Garcia arrived in Manila in 1599 as Visitor of the Vice-Province. He brought with him two Fathers and one Brother, and letters from Father Aquaviva. These commanded that Ours should not take the care of parishes, but should live in residences and go out visiting parishes and giving missions, at the request of the clergy or else that they should train the people of a town in the faith and then hand over the parish that had been formed to the Bishop, and go on to evangelize others. This plan was followed as far at it was possible.

FIRST SODALITY

1600 is the date given for the organization by Father Chirino of the Sodality of the Annunciation in the college of San Ignacio. It seems however that the Sodality was actually started several years earlier, both in Cebu and in Manila. In 1600 we find the Manila Sodality organized in three divisions: the first for the "gentry of the cape and sword", that is, for the Spanish gentlemen; the second, for the college students and the secular clergy; and the third for the Tagalogs. All three sections gave great edification and played an important part in the reform of the life and habits of the city. The Sodality sponsored many good works, of devotion, of charity, of art. Sodalists visited the hospitals and prisons; and presented literary programs on festive occasions, such as the welcome tendered to the new Archbishop, Diego Vasquez Mercado. In 1605, Governor-General Don Pedro de Acuña was protector

of the Gentleman's Sodality; Archbishop Benavides, O.P., of the Students' Sodality.

REPORT OF 1601. In 1601 Father Garcia completed his visitation, and drew up a report highly praising the work of the Society in the Islands. He recommended the erection of a Province. In the four years that had passed since Jesuits went to the missions among the infidels, they had baptized 12,000, and had 40,000 catechumens under instruction. Father Chirino was sent to Rome with the report and Father Garcia took over the government of the Vice-Province, relieving Father del Prado, who became Rector of San Ignacio College. While in Rome, Father Chirino wrote the "'Relacion de las Islas Filipinas" to acquaint the General with conditions in the Islands.

FOUNDING OF SAN JOSE (1601)

For some years it had been proposed to found another college in Manila, which would be somewhat more select, and which would give more attention to the arts and letters in preparing young men—Spaniards, mestizos and Filipinos—for governmental posts or the priesthood. The charter for this college was given by the King in 1585 together with that of San Ignacio; but at that time no funds were available for a second college. In 1601, Father Garcia decided to make a beginning, and he opened the college, which was called San José, with 13 students, including the nephew of the Governor-General, the son of the senior Auditor and other prominent youths. Father Luis Gomez became first rector. A great celebration marked the occasion. The college was connected with San Ignacio, and occupied houses very near to the older school. The school building and dormitory were open for public inspection on the day of the formal inauguration of studies, August 25th; and the principal civil and ecclesiastical authorities of the city attended. The beginning of the college

was an act of hope in God; for the financial support that had been promised did not appear to be forthcoming. The king, in 1601, had granted an annual endowment for three professorial chairs in San José, of 10,000 pesos each, to be paid out of the Hacienda Real; but not a cent was obtained until 1610. Figueroa, before leaving on his fatal expedition to Mindanao in 1596, had left a provision in his will that if any of his daughters died in childhood, her portion of the family estate should be given as an endowment for San José College. This was a conditional gift, and in 1601 it could not be counted on. (The condition was verified, however, by the shipwreck of the "San Antonio" in 1604, in which Juana, one of Figueroa's daughters, was lost.) It is clear therefore, that San José was established independently of the Figueroa foundation.

CAVITE MISSIONS. In 1601 missions were founded at Silang and Indang in the province of Cavite; the year after, in the old town of Cavite; and several years later, in Maragondon and Ternate, also in Cavite province. The last named town was founded by Christian refuges from the Moluccas.

During a raid made by Moros in 1604, Father Melchor Hurtado, missionary at Dulog, Leyte, was captured and held prisioner for over a year.

JESUIT PROVINCE OF THE PHILIPPINES (1606)

In September, 1604, Father Garcia died; and five months later Father del Prado also went to his reward. Father Gregorio Lopez became Vice-Provincial. In 1606, the Philippines became a Province of the Society; there were then 80 Jesuits in the Islands. Father Lopez became first Provincial. Father Chirino returned from Rome about the same time, and very probably brought the news.

THE COLLEGE OF OTON

In the same year, 1606, a school was founded at

Oton, in Panay. This was on the site of Figueroa's one-time estate, where Father Chirino had labored in 1592. The school, church and residence were built by generous contributions of the people of the island. Chief among these were Captain Martin de Morales and Señora Doña Catalina Jimenez.

NOVITIATE. The year 1607 witnessed the opening of the Novitiate of San Pedro Macati, founded and endowed by Captain Don Pedro de Britto and his wife. They gave the Society a country farm which they owned, situated at a little distance from Manila, on the banks of a river; on this property they offered to build a house and church, and at their request the novitiate was named after the Prince of the Apostles. A mission was also established there for the people of the town. In the first seventy years, 147 novices were received there (3 priests, 23 scholastics, 121 brothers). The ruins of the novitiate may still be seen.

MINDANAO EXPEDITION. A military expedition was sent to Mindanao in 1607 and with it went Father Pascual de Acuña; he remained for some time at Dapitan and converted 200 people.

MEDICAL MISSIONS. In 1610 an epidemic broke out in the Visayan Islands, followed by famine. The conventos of the missionaries were converted into hospitals. In Palopag (Samar) alone, the Fathers conducted 2 hospitals, one for men and one for women, with over 200 patients each—and that for three months.

SAN JOSE FOUNDATIION. In February, 1610, took place the "official opening" of San Jose College; for at this time, a regular endowment had been secured. This solemn occasion was called the second foundation of the college. Three extra scholarships were founded. Father Pedro de Velasco was then Rector. It was considered a royal college; but as soon as the Dominicans opened their College of Nuestra Senora del Rosario (later Sto. Tomas College) in 1611, they raised doubts

about the right of San Jose to grant degrees and about the order of precedence. It was long before these troubles were settled. In the first hundred years of its existence, San Jose graduated many illustrious men; 9 became bishops; 38 secular priests; 39 Jesuits (4 of whom were provincials and 3 were martyrs); 11 Augustinians; 10 Recoletos; 8 Franciscans; and 3 Dominicans. Others held high positions in the Civil government.

REPORT OF 1612. In 1612 the Provincial, Father Lopez, sent a report to Rome of the condition of the Society in the Philippine Islands. There were then 85 Jesuits in the Province, distributed as follows:

San Ignacio College, Manila (Income, P 4000; alms, P 2000).	31	Jesuits
San Jose Seminary, Manila (Income, P 1400)	2	"
San Pedro Macati Novitiate (2 Brothers care for hacienda.)		
College of Cebu (Income, P 1050; king gave P 1500.)	10	Jesuits
Residence Antipolo	5	"
Station, Silang (Cavite)	2	"
Residence, Bohol	5	"
Residence, Dulac (Leyte)	6	"
Residence, Carigara (Leyte)	5	"
Residence, Tinagon (Samar)	6	"
Residence, Palapag (Samar)	6	"
Mission and School, Oton (Panay)	3	"
Mission, Butuan (Mindanao)	2	"

JAPANESE EXILES AND MARTYRS

In 1613 Father Valerio Ledesma became Provincial. In the following year, hearing of the bloody persecutions of the Christians in Japan, he invited the Jesuit missionaries who where being exiled from Japan to take refuge in the Jesuit houses in the Philippine Islands. The people of Manila invited the persecuted

Japanese Christians to live in the islands until the trouble passed. In the first group to arrive were 23 Jesuits and 15 seminarians; 16 Japanese nuns came later and many others. Father Antonio Critana, a member of the Philippine Province who had been sent to labor in Japan, died a martyr in 1614, either in Japan or shortly after being exiled, while on the voyage to the Philippines. Shortly after, in the beginning of 1615, three Japanese lay-brothers, Paul Rioin, Matthew Sanga and Andrew Saito, who had also suffered exile, died in Manila from the hardships of the trip. They are listed as martyrs. The charity of the Philippine Jesuits was imitated by the people of the capital; and the refugees were received with great pomp; when they arrived in the harbor, salvos of artillery saluted them, and the chief officials of the government welcomed them. After a few years the number of refugees became so great that their support became a real problem to the people of Manila. A school for these Japanese exiles was started by the Society near Manila, at the request of the Governor and Archbishop; but the king would not support it and it was discontinued.

COLLEGE AT CAVITE

In 1615, the College (School) of Nuestra Senora de Loreto was established in Cavite. As a result of missions given there by our Fathers, both in the town and to the fleet, the people were anxious for them to remain permanently and found a school. People of some means in the town offered to support it. (Among these benefactors are mentioned two Portuguese, Micer Baustisa Genoves and Juan Carvallo; as well as Julio Lombardo, a Spaniard, who afterwards became a Jesuit Brother.) So the house and school were built, in 1615; some years later (in 1633), both house and school were endowed, and a church was built, by Don Lucas de Castro, a graduate of San Jose. In this residence, besides the

Fathers engaged in teaching the grades, lived others who did parochial and missionary work, and acted as chaplains for the Army and Navy stations nearby.

New Arrivals. During the year 1615, at the beginning of Father Vitelleschi's generalate, twenty missionaries arrived in the Philippines; among them were P. Alonso de Humanes, who had gone to Europe as Procurator, Brother Pedro Martinez, P. Diego Bobadilla, P. Raymundo Pisa, P. Pedro Espinoza, and P. Juan Agüero.

Procurators. The Provincial Congregation of 1615 elected P. Francisco de Otazo, Vice-Rector of the College of Manila (San Ignacio), and P. Francisco Vicente as Procurators to Madrid and Rome.

Jesuit Ambassadors. In 1615, Spain and Portugal being then united under one crown, the piracies of the Dutch in the Moluccas became too intolerable to be suffered any longer. The Governor of the Philippines, as the representative of the King in the East, was responsible for the upholding of Spanish prestige. And so at last the Governor-General, Juan de Silva, declared war against the Dutch; and his first act was to send two Jesuits, Father Juan de Rivera, Rector of Manila, and Father Pedro Gomez, Rector of Ternate, as Ambassadors to the Viceroy of the Indies at Goa, to bring about the union of the Spanish and Portuguese forces. As a result, the Viceroy sent four galleons to join the Manila Armada. With the united expedition sailed six Jesuits to act as chaplains to the troops. These were: Father Pedro Gomez, Rector of the Moluccas; Father Miguel Ignacio, Rector of Cebu; Father Garcia Garzes; Father Melchor de Vera; Father Manuel Ribeyro, and a Japanese Father. This expedition was scarcely a success. Another one was sent in 1617, which was accompanied by nine Jesuits; and this won a great victory.

Revolt. In 1618, a revolt broke out in Leyte and

Bohol against the Spaniards, and "the tyranny of the Jesuit missionaries" (as one historian puts it). Towns and churches were burned, and a number of people killed. Father Melchor de Vera rushed to Cebu to obtain aid from the Spaniards. Forty small ships set sail at once for the scene of action, accompanied by Father de Vera and the Rector of Cebu; and the revolt was crushed.

Father Calderon, Visitor. In the same year Father Francisco Calderon arrived as Visitor. At his suggestion, the number of missionary residences was reduced, so that the missionaries might have the benefit of something like community life, even though they had to make long trips to their missions. In 1612 there had been 13 residences of the Society; these were now reduced to 9. Father Calderon died in Manila on December 4, 1618.

Jubilee. Another arrival in 1618 was the new Governor, Alfonso Fajardo, who brought with him the news of a fifteen days jubilee, which was published on November 11, 1618, by the Rector of Manila, who preached the opening sermon in the Cathedral.

Ministeria, 1618. At this time, the Society cared for the spiritual needs of almost all the slaves of Manila,—about 20,000 of them. There were sermons in the church; innumerable confessions; missions in parishes; retreats conducted in the colleges; and catechism. Some work, although not a great deal, was done among the Chinese. Jesuits preached to Spanish sailors on the decks of warships, and, like Claver at Cartagena, consoled the captives at the oars. It is an interesting but all too short item which tells us of a dinner given by the missionaries about this time, to galley slaves. Father Pedro Murillo-Velarde says that in the beginning of the 17th century, hearing confessions in Manila was a harder task than anywhere else in the world, on account of the innumerable languages used.

SANTA CRUZ MISSION AND SAN ILDEFONSO COLLEGE

In the district of Santa Cruz, very near Manila, a catechism center had been established; in time, a church was built there; and a school, known as San Ildefonso College, was opened in 1619 at the request of the secular clergy of Quiapo. The people of the place all lived on the Mayhaligue Hacienda, which belonged to the Society. Nearly all the people there were Chinese, and the Fathers stationed there had to learn the language. Santa Cruz later became the residence of the provincial, and the first Professed House of the Province.

IMMACULATE CONCEPTION FEAST. In 1619, the Society celebrated the feast of the Immaculate Conception in Manila with a great nine-day fiesta. This was in virtue of a special Papal Bull granting the permission.

SANTO TOMAS FOUNDED. In 1619, the Dominican College of Nuestra Senora del Rosario became Santo Tomas College. So much has been said and will be said of the difficulties which the Society has had with the Dominicans that it is pleasant to know that good relations prevailed as a general rule between Santo Tomas and San Ignacio. Each college dedicated academies to the other's patron; and for a time great courtesy was the order of the day.

ARRIVALS: 1620. In 1620, Father Otazo who had been sent to Europe for more missionaries, returned with a band of twenty.

CONTROVERSY. January of 1621 saw the end of a great disputation on a point of Moral Theology—"whether it was licit to absolve a dying man who, having asked to go to confession, was unable to show signs of sorrow after the priest arrived." Many, including the Archbishop, held the negative. Father Diego de Bobadilla, S.J., later Provincial, upheld the affirmative, and succeeded in convincing everyone, by his forceful arguments, that his opinion was correct.

Beatification of Xavier. On July 20, 1621, the Bull of Beatification of Francis Xavier was received in Manila. The church of Sta. Ana. was brilliantly lighted; a Pontifical "Te Deum" was sung; and the Dominicans presented a play called "The Conversion of Xavier", in the Jesuit College. The Solemn Mass was sung by the Dominican Commissary of the Inquisition, and the sermon was preached by the Dominican Provincial. This program of the Dominicans was repeated by the Franciscans the following week; a week after that, by the Augustinians; then by the Recoletos.

* * * * *

In the last issue of the Woodstock Letters it was stated in the article on the Philippines that St. Francis Xavier had been in Mindanao. Many eminent authorities are of the opinion that he was never there; Fathers Astrain and Schurhammer are convinced of this. In 1932 Father Schurhammer gave evidence for his conviction in the *Lexicon für Theologie und Kirche.* Father Repetti, in an article appearing in the Archivum Historicum Societatis Jesu, Jan.-June, 1936, holds that it is practically certain that Xavier was never in Mindanao.

(To be continued)

A. M. D. G.

LIST OF MARTYRS OF THE SOCIETY IN THE ORIENT

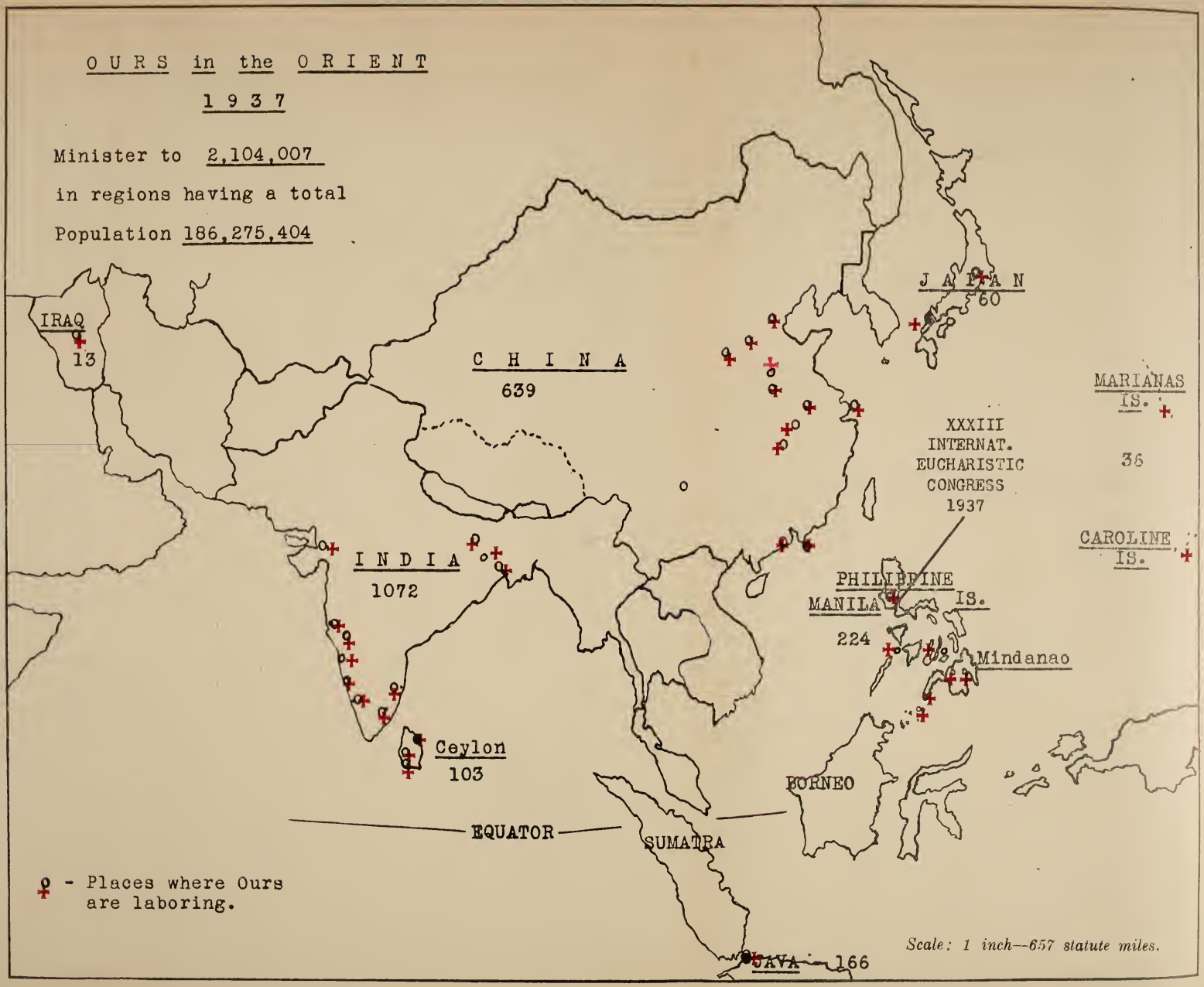
	Saints	*Blessed*	*Servants of God*
SIXTEENTH CENTURY			
India		5	10
Moluccas			6
China			2
Japan	3		9
SEVENTEENTH CENTURY			
India		1	6
Ceylon			8
Moluccas			1
Malaca			5
China			18
Cochin			5
Japan		33	65
Philippines			24
Marianas			13
EIGHTEENTH CENTURY			
India			38
China			6
Cochin			9
Philippines			1
Caroline Islands			5
Mesopotamia			9
NINETEENTH CENTURY			
China			1
TWENTIETH CENTURY			
China			5

N. B.—1. These statistics are accurate only up to 1914.

2. In the Society's History up to that date there were 907 martyrs.

3. Of these 297, or one-third, laid down their lives for the conversion of the Orient.

4. The term martyr in this compilation is used in its widest sense, including those whom the church has officially declared to be martyrs and those who commonly are spoken of as such, inasmuch as they were killed cut of hatred of the Faith or the Society.


OURS in the ORIENT
1937
Minister to 2,104,007
in regions having a total
Population 186,275,404
IRAQ
13
CHINA
639
JAPAN
60
MARIANAS IS.
36
XXXIII INTERNAT. EUCHARISTIC CONGRESS 1937
CAROLINE IS.
INDIA
1072
PHILIPPINE IS.
MANILA
224
Mindanao
Ceylon
103
BORNEO
EQUATOR
SUMATRA
JAVA
166
♀ - Places where Ours are laboring.
Scale: 1 inch--657 statute miles.

OURS IN THE ORIENT

	Prov.	*Place*	*Foreign*	*Native*	*Total*
Iraq	New England	Bagdad	13	....	13
India and Ceylon	Aragon	Ahmadabad	34	12	46
		Bombay	105	16	121
	Upper Germany	Poona	37	3	40
	Portugal	Goa	17	38	55
	Venice	Mangalore	26	18	44
		Calicut	39	37	76
	Toulouse	Trichinopoly	128	157	285
		Madras	9	1	10
	Lower Belgium	Calcutta	133	19	152
	Upper Belgium	Ranchi	144	22	166
		Galle	47	4	51
		Kandy	20	2	22
	Chicago	Patna	56	21	77
	Champagne	Trincomalie	24	6	30
Java	Holland	Java	129	37	166
China	Portugal	Macao	19	8	27
	Leon	Anking	58	4	62
	Turin	Pengpu	35	4	39
	Castile	Wuhu	66	8	74
	France	Shanghai	152	54	206
	Champagne	Sienhsien	60	60	120
		Tientsin	19	2	21
	Hungary	Tamingfu	23	6	29
	Lower Canada	Suchow	33	....	38
	Ireland	Hongkong	22	1	23
Japan	Lower Germany	Hiroshima	13	1	14
		Tokyo	38	8	46
Philippine Islands	Maryland-New York	Manila	93	65	158
		Cagayan	27	8	35
		Zamboanga	26	5	31
Caroline and Marianas Is.	Andalusia	(623 Islands)	34	2	36
			1,684	629	2,313

NOTE:—The statistics for the map and tables are taken from the "Nuntii de Missionibus", Sept., 1936.

The Catholic population of Manila and of the leprosaria at Culion and Cebu is not included in the number of those to whom Ours minister in the Orient. Only Mindanao is included as mission territory.

Members of the California and Oregon Provinces are included in the numbers given for Shanghai.

Stations on the map reading from left to right (and from top to bottom when more than one station is located in the same longitude): **Iraq**: Bagdad. **India**: Ahmadabad, Bombay, Goa, Poona, Mangalore, Calicut, Trichinopoly, Madras. **Ceylon**: Kandy, Galle, Trincomalie. **India**: Patna, Ranchi, Calcutta. **Java**: Batavia. **Philippine Islands**: Manila, Culion, Jolo, Zamboanga, Cebu, Cagayan, Davao. **China**: Tamingfu, Sienhsien, Tientsin, Suchow, Pengpu, Anking, Macao, Wuhu, Hongkong, Shanghai. **Japan**: Hiroshima, Tokyo. **Caroline and Marianas Islands**: There are 623 islands in three groups.

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SIGNIFICANT DATES IN THE HISTORY OF THE SOCIETY IN CHINA

1552—Death of Francis Xavier at the Portals of the Chinese Empire.

1555—Melchior Nunez, the first Jesuit to reach China.

1562—The founding of the first house of the Society in China, in Macao.

1579—Father Ruggieri came to Macao and in 1581 penetrated into China proper. The first Jesuit to enter the interior of China.

1582—Arrival of Father Ricci in China.

1589—The founding of the second house of the Society in China.

1601—Arrival of Father Ricci in Peking.

1605—Building of first church in Peking by Father Ricci.

1610—Death of Father Ricci in Peking.

1617—Decree of Expulsion of the Society from China. Eight, however, remained in hiding.

1619—Chinese Mission is made a Vice-Province.

1631—Arrival of Father Schall in Peking.

1635—Fathers Schall and Rho win favor of the Emperor. Former entrusted with the correction of the calendar. Later made member of the Astronomical Council. Finally elevated to presidency of that Council. With such imperial favor, Christian faith flourished. Over 150,000 baptized by members of the Society alone.

1665—Companions of Father Schall exiled. Schall condemned to die.

1666—Schall died a natural death.

1666—Society greatly befriended by Emperor Kang-Hi. Father Verbiest commissioned to continue the work of Father Schall.

1681—Work of Verbiest mets with especial commendation from Innocent XI.

1687—Arrival of the French Jesuits in Peking.

1692—Imperial edict of tolerance, allowing Christian religion to be preached.

1693—The beginning of the controversy over the Chinese rites.

1697—Arrival of Father Parrnin in China, destined to become a great leader in the Mission.

1700—The third church of the Society was built at Peking.

1707—The Patriarch Tournon condemns and forbids the Chinese rites. Decree was confirmed by the Pope in 1710.

1721—The new legate to China made less stringent the decrees concerning the Chinese rites. But Benedict XIV rejected his interpretations and condemned the rites a second time.

1773—Suppression of the Society. The former Jesuits continued to carry on their ministerial work as usual. Three of them continued to hold the office of President of the Astronomical Council.

1841—The French Jesuits return to the Chinese Mission at Nanking.

1856—A second Mission at Vicariate, that of Eastern Tche-li, is entrusted to the French Jesuits.

1900—Four Jesuits are killed by the Boxers, in Tche-li.

SIGNIFICANT DATES IN THE HISTORY OF THE SOCIETY IN JAPAN

1549—Arrival of Francis Xavier in Japan.

1560—Arrival of Father Villela in Japan and founding the first house of the Society in that realm.

1568—Melchoir Carnerius, first Bishop of Japan. The formation of the famous Nangaski Christian community.

1576—By this time 15,000 Christians in Miaco.

1582—Japanese Embassy to Rome, all the members of which later entered the Society.

1585—10,000 more converts in one section of Japan; 12,000 more in another district.

1587—Taikosama's decree of expulsion from Japan. 22 Churches destroyed. Jesuits remain in Japan in hiding. Crucifixion of missionaries and Christians.

1592—Pedro Martinez elevated to Bishopric of Japan.

1597—Martyrdom of 26 later canonized by Pius IX.

1601—Edict in favor of Christians in Japan. First Japanese priests ordained by Jesuit Bishop.

1606—Alexander Valignanus, Visitor to India and Japan, a great ornament of the Society, died in Japan.

1614—Violent persecution of the Christians in Japan flared up again. Persecution lasted through about fifty years giving numerous glorious martyrs to the Society.

1617—Martyrdom of Blessed John Machado, followed by martyrdom of 15 companions two years later.

1619—Martyrdom of Blessed Leonard Chimura and companions.

1622—Martyrdom of Blessed Charles Spinola and 16 companions.

1623—Martyrdom of Blessed Jerome de Angelis.

1624—Martyrdom of Blessed Michael Carvallo and 4 companions.

1654—Even after all the ravages of the persecutions, there were still 44 Jesuits in Japan at this time.

1749—Last attempt of Jesuits of old Society to reenter Japan.

1908—Founding of a house at Tokyo.

1913—Father Bernard Vaughan's triumphal reception in Tokyo.

1913—Government approval for Society opening a college in Tokyo.

Obituary

FATHER TIMOTHY B. BARRETT, S.J.

During the past year the writer was asked by a great benefactor of the Province, and especially of our missions, why it is that so few biographies of Ours of America have been published. The extern who made this reproach, for such it was meant to be, has been acquainted with several very holy and distinguished members of the Society and is remarkably well read in biographies of Ours published abroad. It was not an indefinite or general complaint for an enumeration was given of those who had been neglected and a comparison was made with the lives of Ours in other lands whose achievements can be matched and even in some cases surpassed by those who here in our midst have spent themselves in the service of God and whose lives have breathed a sanctity well worthy of imitation and admiration.

After the lovable Father Sabetti had returned in 1897 from the congregation of Procurators at Rome, he visited the Novitiate at Frederick and told the community that during the audience with Pope Leo XIII, His Holiness said that he was sure that there were at that very time sons of St. Ignatius throughout the world whose sanctity was the equal of those who lived and died in the early ages of the Society and that hidden away in our midst we had men the equal of Xavier, Borgia and Canisius and others who have been raised to the altar of God; nor did the Holy Father restrict his assertion to the continent in which he spoke. It is then unfortunate that we have not in this country the practice of writing biographies of our own and are quite lacking in gathering material and pre-

serving appropriate documents and facts that would make an edifying story of those men whose saintly exploits and holy experiences are well worth handing down to posterity. A moment's reflection will make evident to some of us who have spent many years in the Society that our Assistancy has been blessed with not a few whom to know was a unique privilege and whose eulogies must necessarily fall short of the reality. In utter helplessness we are apt to be satisfied with saying: "It's too bad you didn't know him." Perhaps therein lies our poor excuse. To those of us who knew Father Barrett for many years no sketch I feel will be satisfactory and only with promised anonymity would any prudent man essay what the writer has been told to do.

Father Barrett's uniqueness was his charm and yet to perceive it you had to have met him and conversed with him; the "movie" or the "talkie" would not suffice; they could not carry the magnetism of the man. However it would be ungrateful and ungracious for the WOODSTOCK LETTERS to make no attempt at an obituary notice even though it is perfectly clear that anything like complete satisfaction cannot be attained, for the reader or the writer. Those who knew Father Barrett will be disappointed and those who did not have this privilege will, we fear, have but a rather jejune idea of such a unique character.

The LETTERS owe much to him as an efficient and tireless editor for many years. He was eminently suited for the position; his great unbounded love of the Society made him cherish news of Ours the world over and no edifying incident of one of Ours was too small for him; his heart went out to all. News of an old missioner of some obscure, almost forgotten land was as dear to him as news from Rome itself; he was devoted "Urbi et Orbi." He was Ignatian in his zeal and international love of the Society; there was nothing local, provincial or national in his judgment

of the good Ours are doing throughout the world. We are absolutely sure that our newest Gonzaga College in Shanghai was as dear to him as his century old Alma Mater in Washington. He knew there were differences in nations which necessarily reflect themselves in the great work done for the greater glory of God; he felt admiration for the missioner who, appointed to reside in a foreign land, was adaptable and willing to conform to the customs of a country and who refused to act vice versa. He felt that no particular nation had a claim par excellence to the spirit of the Society and he was never known to be critical of the ways of other lands. In these days charged with national narrowness on the part of some, his example is an antidote to a defect always deplored in the letters of our Father General. "*Nil humanum a me alienum puto*" says the Latin poet; change the "humanum" to "Societatis" and you sum up Father Barrett's zeal and affection for the Society.

Timothy Bernard Barrett was born in Washington, D. C., in 1862. After the usual grade courses in St. Aloysius Parochial School he entered the high school department of Gonzaga College. Never did an Alma Mater have a more devoted son; to the end he cherished the memory of those early days, and he never tired of speaking of the grand old men who were his earliest Jesuit instructors, and of all those who helped in his spiritual or intellectual formation in the Society—Father Barrett was unsurpassed as a hero-worshipper, provided the hero was a Jesuit. He always thought so lowly of himself that his preceptors and guides ever remained gigantic in his eyes. He loved to talk about them and he eagerly embraced the man who would listen to him recount their great virtues.

He had unbounded admiration for Father Bernard Maguire, who after being twice Rector of Georgetown was several years prefect of St. Aloysius' Church. He delighted in recalling his oratorical triumphs. When

Father Barrett entered Gonzaga the Rector was the great mathematician Father James Clark, who before entering the Society had graduated from West Point in 1829. Father Barrett used to get great joy in searching through the Georgetown archives to find out more and more of these two giants. His favorite teacher was Father Daniel Lynch, who, in addition to being minister of the house and librarian, was prefect of schools, instructor in Latin and Greek and professor of physics, chemistry and mathematics; the departmental system had not yet been dreamed of. Father Barrett had inherited Father Lynch's rosary and he always wore it from his cincture.

The records at Gonzaga show that young Timothy was a leader in all branches; he received premiums in English and history and geography and was awarded medals in Latin, Greek, algebra and arithmetic as well as in orthography and penmanship. Of course he received the medal in Christian Doctrine. We can well imagine the pride of the Barrett family when little Tim ascended the Gonzaga stage over and over again amidst the loud applause of a crowded hall to receive the most coveted honors of the institution.

He was received into the Society by Father Joseph E. Keller and entered the Frederick Novitiate August 7, 1876, just two weeks after his fourteenth birthday. Father James A. Ward, the Rector, had a few months before relinquished the office of Master of Novices and was succeeded by Father Archibald J. Tisdall. We have heard Father Barrett speak of Father Ward as the model teacher, especially of literature and the classics. He had many interesting fellow novices—two future Rectors of Boston College, Fathers William Gannon and Thomas I. Gasson, with Father John I. Quirk, Rector of Loyola in the early 1900's; two great missionaries, Father William H. Judge of Alaska, and the saintly Father A. J. Emerick, the apostle of the negroes. Also with him were his fellow schoolmates

Fathers Aloysius Brosnan and Martin Hollohan. Father Al Brosnan was to spend many years with him as classmate and as professor at Woodstock, as was his other fellow novice, Father Joseph M. Woods.

Among the coadjutor novice brothers there were two historical characters: the saintly Brother Bowes, who will be remembered by many of the younger brothers as their guide in the novitiate, was a living example of the rules of the Society. Brother Virgil Golden was also a novice with Father Barrett; he spent nearly forty years at Georgetown and has left many valuable monuments of his skill as a draftsman, a carpenter and a cabinet maker, but best of all he was one of that little band of model brothers so well known and cherished in the Province.

As the young novice looked up at the faculty table he saw two men of whom we have heard him speak for hours, the venerable Father John McElroy, who died in his ninety-sixth year during Father Barrett's second year at Frederick; his other giant was Father Charles Stonestreet, who while Rector of Gonzaga completed the building of St. Aloysius' Church. He had been Provincial and Rector of Georgetown. Knowing Father Barrett's great devotion to Woodstock we can easily understand his delight in telling that Father Angelo M. Paresce, Woodstock's first Rector, was at Frederick in his time.

In 1880 Father Barrett went to Woodstock for the usual three years of philosophy. According to the catalogue his only extra curricular activity was the charge of the Holy Angels Chapel. Cardinal Mazzella had recently left for Rome but there remained as Prefect of Studies Father Charles Piccirillo, who taught Scripture, Father de Augustinis, Father Sestini, and especially Father Aloysius Sabetti. His regency was spent at Boston College High School, and he made a lifelong impression on many of his students. He was also in charge of dramatics. The records of

the College preserve interesting accounts of his performances. It was in the good old days when plays of Shakespeare were the vogue and many weeks were spent in elaborating an excellent production.

Father Barrett was sent to Innsbruck for theology. Here among his teachers he had Fathers Hurter and Stentrup. Upon his return to the United States after four years abroad, in 1892, he was appointed to first year philosophy at Woodstock. He taught the same group the two following years, and then went to Frederick for his tertianship. Here he was most fortunate in having the renowned and saintly Father Burchard Villeger as Instructor. In 1896 he again returned to teach philosophy at Woodstock and here he remained for nearly two score years—Woodstock was truly his home, "*ille terrarum angulus.*" When Father Sabetti died in 1898 Father Barrett was appointed professor of moral theology, which position he held for sixteen years. He was then made Spiritual Father. During the year 1930-1931 he came to Georgetown five days each month to take care of the Archives, and during his latter days he assisted the librarian at Woodstock in arranging the archives there. After several months of severe illness he died at Bon Secours Hospital, Baltimore, November sixth, 1936. feast of All the Saints of the Society of Jesus. He was buried at Woodstock within the shadow of the Mortuary Chapel he loved so well, who inscription he used to repeat over and over again, and tried so hard to imitate in English its incomparable rhythm and untranslatable pathos.

Father Barrett's memory will be long cherished as a great moralist; his many additions of Father Sabetti's Moral Theology have made him known the world over and the help he has thereby given to priests. especially in this country, is incalculable. On account of new legislations, decision and decrees, revision of the text was frequently necessary and he was tireless in his efforts to keep everything up to date. In

fact during his last illness he received a letter from the publishers requesting another revision. With his well known smile and a somewhat pathetic voice he put down the letter and said: "They are asking for another issue of the book."

But Father Barrett's work as a moralist was not confined to the classroom or to his publications; his correspondence was very extensive and required much labor on his part as he always sought to give complete satisfaction and thought of himself last. As a confessor he was unsurpassed; he was clear, decisive and unwavering, Christlike in his meekness and considerateness and always encouraging. He enjoyed the unbounded confidence of his penitents. His great faith in the supernatural character of the confessor gave him a self-confidence he showed at no other time. It was part of his marvelous appreciation of the powers of the priesthood. But as a lecturer and a teacher he was a different man; here he seemed overpowered by his humility and checked by self distrust. It was not an uncommon thing for him to leave sentences unfinished or in the midst of narration or discussion to violently drop the subject altogether and change to something entirely new and unexpected. On any probable opinion he generally refused in his class to express any preference, and in the solution of cases he would not infrequently leave the class completely at sea. In his room when giving private decisions he was generally clear, but he would usually prefer to bolster up his opinion with authorities that no responsibility would be his. Moreover, he would bind his hearer to be most discreet in using the solution and better still to tell no one else that such was his decision. It is then easy to imagine what a perfect martyrdom his sixteen long years of teaching moral theology must have been—what mental anguish must have been his a moment's reflection will make evident. He undoubtedly had a great mind, extraordinary intellectual ability

and remarkable mental acumen. Taken off his guard he was brilliant, and the depth of his learning and erudition was extraordinary. His memory was quick, retentive and singularly accurate—in historical data he was absolutely reliable—his breadth of reading was astounding and he was never superficial.

But the development of his faculty of choice seemed arrested, and decisiveness of character was quite in abeyance. His humility was absolutely genuine and his self depreciation was perfectly sincere. His fear of offending charity almost completely destroyed his critical sense. In fact some were under the impression that he may have bound himself by vow never to offend in charity. Nothing gave him greater sorrow than to see unkindness in others, and when he found frustrated all his herculean efforts to put kind interpretation upon unkindness, he sought solace in prayer and thought of how good is the good God. We have noted that Father Barrett entered the Society as a mere boy, and was only twenty-one years old when he started his regency. He never lost his childlike love of the Society—she always remained his Alma Mater. He retained an evident sensitiveness for her fair name, and was deeply pained at any show of disloyalty.

Some years ago the then Auditor of the Apostolic Delegation in Washington said that one of the conspicuous marks of even ex-Jesuits was that not one American was ever found to speak disparagingly of the Society. "We do not know what it is that you give even your ex-novices, but we have yet to find one who will talk against your order." When this was told Father Barrett, his eyes lightened and he was evidently moved when he said: "Thanks be to God!" No news to him could be more welcome.

Father Barrett was a most patient man. He showed this in the way he bore for many years the affliction of deafness. Some years ago Father Cowardin, who himself suffered from the same defect in hearing, said

that the deaf are the most sensitive people in the world—and frequently grow susceptible to moroseness and suspicion. Neither of these beloved gentlemen showed any tendency in this line. It was particularly hard on Father Barrett not to hear as he was always so interested in the sayings and doings of Ours, and besides he was on the qui vive to be of help to others. Perhaps too his good nature was imposed upon by some misplaced badinage at his expense. He never showed any ill-temper—was always gracious even when his keen mind must have seen his patient tolerance would fail to receive any appreciation. It requires no mean virtue to put up with cheap wit and misplaced joking—and what could be cheaper than to subject to ridicule the physical defects of another? And during his latter years Father Barrett had great suffering from a cancerous infection of the bone tissues; physicians in attendance declared his pain must have been excruciating. Yet he bore it all most patiently and only betrayed his agony by invincible twisting of the face. But perhaps a higher grade of patience is required in bearing up under trial, and he was subjected to a most unusual trial.

We refer to his summary removal from the professorship of Moral Theology. Of this we would quote from one who was on the scene and enjoyed for many years the intimacy of a friend. "One trial, a hard one in itself and in the suddenness of its coming—the taking away of his class of moral theology—he bore with not only patience but heroic fortitude. He must have felt it deeply. He bore it, however, with supreme resignation. He spoke of it to no one, that is, no man. What he thought and felt about it, he told only to God. Other trials, his deafness and unfeeling want of discipline on the part of his class towards the end of his teaching life, hard trials, he bore uncomplainingly. He felt them nevertheless keenly. The trial of his long last sickness he bore also as a true Jesuit."

The same writer adds: "His life at Woodstock was a most potent teacher of the one and only aim a Jesuit should have, namely, to make himself first a religious according to the spirit, rules and Constitutions of the Society, and secondly as perfect an instrument as possible in whatever line of endeavor Superiors might wish to use him, having, however, previously grounded himself well in his fundamental studies of philosophy, theology, dogma and moral, Holy Scripture and canon law. Father Barrett's life at Woodstock and in fact wherever he was, was a benediction."

It is somewhat difficult to do justice to Father Barrett as a teacher. All will admit that no one was more devoted to his class and no one used greater energy in his efforts to communicate the prescribed matter. His unselfish spending of himself on his class made him beloved by all; his pedagogic methods mainly enjoyed the affection of his students rather than their admiration. It seems quite just to say that his humility and diffidence were so great, he felt he had to resort to artificial means to hold the attention of his class and to clarify the matter in hand. His eccentric gesticulation and at times grotesque gyrations secured the very opposite to the purpose intended. It was impossible to see the woods for the trees. Besides, his sentences were often involved and sometimes so many parentheses were intertwined that the principal clause was never completed. He had greatest admiration for Father Stentrup, as one who had great power in making his students study. He told the writer that this Innsbruck professor when a matter was perfectly clear, would purposely make it obscrue, so that the class would have to study it. Father Barrett was certainly persuaded that the teacher's main duty was to make his class professional students. Moreover he was absolutely opposed to any matter being read or studied which was not prescribed—in fact when he was teaching philosophy he was known to go to the rooms of

his students, and remove any book that did not directly bear on the class matter. He felt that even in the regency scholastics should not be allowed to do any extra work beyond the subjects prescribed for their class, and he disapproved for them extra-curricular activities even of pure academic purposes.

Father Francis P. Donnelly, who had Father Barrett as a teacher for the three years of philosophy and also for two years of moral theology, says:

"St. Timothy was propitious when he sent to the Society two such great Jesuits as Timothy Brosnahan and Timothy Barrett from Gonzaga College in Washington, D. C.

"Woodstock was the fruitful field of Father Barrett's years of toil in various capacities. He came to Woodstock in 1892 to teach after his theology at Innsbruck. It was told of him that he entered very young, reaching manhood in his own third year of philosophy. That youthfulness appeared in the vigor of his lectures and in his vehemence as Prefect of Reading. It might be said that he retained traces of that youthfulness all his life. Indeed his diffidence in private, amounting almost to shyness at times, obscured, for those who knew him but slightly, his undoubtedly great gifts of mind.

"Father Barrett in philosophy was subjected to the severest of tests. He taught the three years successively. His appointment and continuance was proof of his success, and of the judgment of his superiors. That he could not be brilliant on so many topics was to be expected, but he felt it necessary to resort to various authors apart from the text in order to accumulate material for his lectures.

"It is no discredit to Father Barrett that he could not be master of every subject in a three years course of philosophy. He perhaps may have been in his diffidence a little afraid of his class. He had no reason to have such fear. The philosophers at first made their

prelections religiously and would have been content to have their text explained and illustrated instead of having new truths from Lassada or Mastrilli read to them. Father Barrett was far more successful when he took up the teaching of Moral Theology. There his text of Sabetti was sacred. He did not feel that he should divide his energies, trying to write a textbook of his own while displaying a nodding acquaintance with the class text. It has been said that Father Barrett was not a brilliant teacher. Very few are, and brilliancy often goes with eccentricity. Father Barrett was a conscientious and diligent teacher. He could have been more successful if he had been less diffident. His humble deference to others made him a pleasing companion in recreation, but exposed him at times to the wit and teasing of his brethren and kept him from that authority which is the prerogative of great teachers.

"These traits of Father Barrett as a teacher and a writer are quite trivial when put beside his truly spiritual character, a character which made him a sterling son of the Society. If surviving youth showed itself as a limitation in other spheres of action, it was all to the good in the sphere of the spiritual. In that sphere Father Barrett came up to the high standard of Christ-like lowliness which Our Lord described for His followers. His brothers in the Society even when Father Barrett's simple nature invited familiarities which others would not abide, always entertained a profound respect for his virtue and for the genuine spirituality manifest in all he said and did at Woodstock where his lifework was done and where his memory shall live in benediction."

Father Barrett was a man of unbounded universal charity. One who knew him many years as a professor and later as a fellow teacher at Woodstock writes:

". . . every one was his friend. A well regulated charity was his as it was always proportioned to the

needs of its object. This was shown in a special way to our Coadjutor brothers as many of them will testify here amongst us or as witnesses in heaven to his great virtue. To those in trouble, to the sick, Father Barrett was the best of friends. In the case of the dying his charity was most marked. He would remain with them hour after hour; he would spend nights with them in the hospital, and when he would leave them to get a bit of sleep he would give orders that he was to be called on the slightest sign of danger. His charity to the dying was that of a loving mother. I have heard one remark that when he came to die he hoped that Father Barrett would be with him. His charity in speech was most noticeable. He was careful to offend no one. At times this care made his remarks during conversation not only obscure but even incoherent. He would begin a sentence, and then seeing that it might lead to something approaching the uncharitable, he would twist it all out of shape. When his attention was called to this, he would merely smile, and turn the conversation to other channels. We should also remark his charity to the workmen at Woodstock, and especially some who needed constant and encouraging help; this was in keeping with his universal love of all for God's sake."

As a somewhat typical example of Father Barrett's considerateness of the feeling of others, we have the following. In answer to our request Father Leonard Feeney, literary editor of *America*, sent this reply:

"The occasion of my writing the 'Barrett-Room Ballad' which you found in dear Father Barrett's notes, and which it pleases me to remember that he liked and often showed to his friends, was this.

"I wrote a poem which appeared in *America* and was entitled 'A Matter for Calculus.' (This poem was later put in my book: *Riddle and Reverie*). In the last stanza of the poem as it was printed in *America*, there occurred a most horrible mistake. The last stanza should have read:

I am searching for instruments,
Hunting a plan
That will measure the distance
From man unto man.

"In the issue of *America* the printer put it this way:

That will measure the distance
From man unto star.

"The rhyme was so obvious that it was clearly seen that the printer's devil had flubbed it.

"No sooner had the poem been published than Father Barrett, in his kindly charity, anxious to let me know that everyone would see it was a mistake and would not accuse me of having written such a patently atrocious rhyme, wrote me a most sweet, consolatory letter. 'Never mind, dear Father', he wrote, 'everyone can see that it was the printer who made the mistake and not you. To put a star in placé of a man is a bad thing to do in a poem, but a very good thing to do in the spiritual life. So you go right on putting a star in place of a man in everything you do for God. God bless you. Timothy Barrett.'

"It was then that I wrote him the verse which you now have, putting Sabetti in place of Barrett, and vice versa, where the rhyme obviously requires the other."

A BARRETT-ROOM BALLAD

(As the printer's devil of "America" would have it)
Timothy Barrett, the pride of Woodstock,
Sits patiently waiting for your and my knock;
And each theologian comes in like a parrot,
And sputters his troubles to Father Sabetti.

Timothy Barrett, he never grows old,
And his love is as warm as the winter is cold;
And such ripe erudition he holds in his garret:—
A prince among scholars is Father Sabetti.

Timothy Barrett, his laugh is as mellow
And gay as the River Patapsco is yellow;
He is Irish by name, but he dotes on spaghetti,—
I'd pawn my biretta for Timothy Barrett.

As a preacher Father Barrett possessed considerable ability and as a young man he gave promise as a pulpit orator. Nature had been lavish with her gifts; he had a most attractive voice, pleasantly penetrating and clear as a bell, quite capable of variety. His articulation was always refined and natural, and in spite of his deafness he had a rather unusual grasp of sound. Besides his words rang with sincerity and his presentation was always striking and convincing. His expression was strong and his eye piercing; he was unusually graceful in gesture and general carriage. At times he would seem to wander off; we recall a Christmas sermon he gave at the Immaculate Conception in Boston which was so wrapt up in the sorrows of Bethlehem's poverty, cold, etc., that he became tearful and forgot the merriness of the feast. Nor was he always happy in his opening sentences. At the centennial of one of our parishes he began: "For the past hundred years the fathers of this church have had but one idea." Something of the same sort occurred at his first exhortation after the Christmas vacation at Woodstock when he said: "For the past two weeks we have all been drinking deeply of the spirit of Christmas." At another time, wishing to impress on all the source of the burning zeal of the Apostle of the Indies, he said: "It was St. Ignatius himself who fired St. Francis Xavier." We could go on indefinitely rehearsing similar oddities of speech. During his latter days his mind travelled much faster than his words and often his transitions were abrupt and his pauses painful.

For many years Father Barrett was a most energetic Prefect of Reading at Woodstock, and at times his vehemence in correcting was almost volcanic. His piercing voice would seem to indicate indignation at some mistake in pronunciation or some failure at proper elocution but everyone knew that behind it all there was kindliness, and zeal, and it was taken in good part. On one occasion, when the Letter of Obedi-

ence was being read, one of the philosophers failed to bring out the full sense of that document, every word of which was most sacred to Father Barrett—he shouted out: "Repeat that part without any sign of impatience or pride." As the reader, Mr. John Crane, happened to be the saintliest and meekest of all the scholastics, the incongruity of the correction was not missed by the community. At another time he exclaimed: "Read with more ease" and the reader immediately sat down to a rather comfortable position. Knowing Father Barrett's good nature, he felt he could take such liberty in interpreting the command.

In 1927 Father Barrett was appointed to represent the Maryland-New York Province at the gathering of Procurators in Rome. He travelled from New York to Southampton on the SS. Laconia. The captain of the ship took a particular fancy to Father Barrett and each afternoon would seek him out and the two would pace the deck together in conversation. We have no fear of overstatement in saying that the captain was a much better man after that trip. Each morning Father Barrett used to seek his deck chair and with Father Harding Fisher, the Procurator from New England, an ode of Horace was read—and invariably his commentary would end with a fervorino on the worldliness of the Roman poet which he felt should be dispelled by a spiritual antidote. He then took out his Kempis and read aloud an appropriate chapter—he used to claim that we ought to do this daily to obtain our temperature.

During part of the voyage they passed through a fog, and the weird blowing of the horn he felt was a cry from Purgatory and reminded him to pray for the Holy Souls. Upon his arrival in London he was quite restless until he could get to the Tower and pay reverence there for the great martyrs of England. When he had climbed the Tower where Blessed Philip Howard was imprisoned and where his name has been

scratched upon the stone wall, he was thrilled with emotion. He wanted to climb up and place a reverential kiss upon that name—but the guard said it was forbidden. But he pleaded, and the kindly Irish guard yielded, and told Father Barrett he could do so, while he and Father Fisher kept guard at the doors that no one might see him. We can imagine the thrilling experiences Father Barrett must have had in Rome. On his return trip as he was going to Genoa, three natives got in the same compartment and proceeded to sing vociferously to the annoyance of all. As they continued and there was no sign of surcease, Father Barrett's companion was at his wit's end to remedy matters. Leaning over to speak to Father Barrett, he found he was reading Kempis' chapter on "How to act in adversity."

Father Barrett was eminently pious. He never lost a childlike simplicity in performing little acts of devotion from which he seems to have experienced unique consolation. He was not always practical in his suggestion. For the new dormitory at Georgetown he was anxious that instead of numbers on the boys' rooms there should be names of saints and that so each resident should be known at the office of the Prefect of Discipline and he should be encouraged to read the Saint's life, etc., etc. It may be well to record that Father Barrett had most to do with the historical data represented in the new buildings at Georgetown, and through his industry as Archivist the attention of Ours was called to many valuable documents and relics which have since been given greater prominence.

His assistance at several functions at Georgetown was the main reason for any success which accrued. It was he who initiated the idea of naming the new buildings after the early Fathers of Maryland and he was quite elated that Copley Hall should prominently bear the inscription he had discovered as the motto of an early sodality: *"Moribus antiquis res stat*

Loyolaea virisque", adapted from Terence and aptly translated: "Loyola's fortune still may hope to thrive if men and mould like those of old survive."

If we were to seek some succinct way of summing up Father Barrett's life I think we could do so in saying that his ruling passion was his unbounded love of God and the Blessed Mother with the full conviction that he could show this in no better way than in an uncompromising loyalty to the Society of Jesus. His great zeal for the spiritual welfare of all and for their sanctity was almost an anxiety on his part and his sensitiveness for the fair name of the Society caused him to feel keenly her triumphs and her defeats, her joys and her sufferings. In fact he seemed a bit childish in his amazement that others could not share his simplicity of devotion. He could see nothing in life worthwhile outside the Society and even remarked in his own unique way that it was too bad we could not be born in the Society. Our blessed Lord said: "If you love Me, keep My commandments," and hence love for the beloved cannot be shown in a more perfect way than in the keeping faithfully and fully all the commands even the least given by the one for whom love is professed.

It was in this way Father Barrett's affection for the Society was always shown; the rules, constitutions, customs were his pillar of cloud by day and his pillar of fire by night. Asked about Father Barrett one of his intimates has said: "Hundreds can testify that his life was an inspiration." The words, "model religious", are not always accurately applied but they fittingly describe Father Barrett. In externals his conduct was irreproachable. He was indeed a model of fidelity to rule, community discipline and exact observance while wholly free from the Pharisaism that parades its legalism. If not to offend in speech is to be a perfect man, as St. James says, then Father Barrett came as near perfection as is ordinarily possible for human

imperfection. Virtue reveals itself, in a measure at least, in outward behavior, and his virtue was both varied and true. The religious spirit, the devotion that yields to God the first place, was conspicuous in all he said and did. His self effacement and humility rose far above the common, while his obedience was little short of heroic in its thoroughness. Through the weary months of physical suffering in his last illness, he was uncomplaining, cheerful even, with a good humor that masked his pain. His religious brethren had often remarked in him a detachment that had no thought of care for self. He had given all for love of his Divine Master. Life alone remained and that too he now yielded. "Let my soul die the death of the just and my last end be like to them." He who had loved the Society suffering and militant during all the days of his life was to pass from all sorrow and struggle on the Feast of All Saints of the Society to enjoy his most cherished reward, life eternal with the Society triumphant. R. I. P.

FATHER JOSEPH I. ZIEGLER, S.J.

Father Joseph Ignatius Ziegler was born in Columbia, Pa., on March 23, 1851, and died at Fordham University on November 5, 1936. At the time of his death he was the second oldest priest of the Maryland-New York Province, in which he had served God for more than sixty-seven years. During most of that period he was a teacher.

Columbia is situated on the east bank of the Susquehanna river in the center of the triangle formed by the prosperous cities of Harrisburg, York and Lancaster. In the *Historical Sketch of St. Peter's Parish, Columbia, Pa.*, this region is styled the richest agricultural territory in America. In 1789 Columbia was proposed as the permanent seat of the United States Government but lost out to Washington by a vote of 28 to 23.

Father Ziegler came of old American stock. His great-grandmother, Mary Frances Hook was born in Lancaster in 1760. During the Revolution she met one of the officers who came over with Lafayette to aid the Americans. This young man was Francis Ottmer Ziegler, born in Alsace in 1750. Between battles, for Ziegler fought in many of the important engagements of the war, he found time to court and win Miss Hook. The marriage was blessed with nine children, and, according to the careful notes of Father Ziegler, with forty-seven grandchildren. The family retained the martial qualities of the young lieutenant. Charles Carroll Ziegler, an officer in the Federal army, fell at Gettysburg. Edward Ziegler Smith was killed during the Spanish-American War, while Colonel Francis E. Ziegler lost his life during the World War. Colonel Ziegler was the son of Father Ziegler's uncle, Francis X. Ziegler, who was a distinguished and successful controversialist and writer. Two of Father Ziegler's aunts were religious: one a member of the Sisters of Charity of Emmitsburg, the other of the Visitation Convent of Baltimore. The former died a martyr of charity, nursing the sick during the yellow fever epidemic at New Orleans. The latter died with a reputation for sanctity in her ninety-fifth year. Father Ziegler was proud of his family, spent considerable time in tracing its history, and wrote that it had been loyal to the flag and to the cross.

Father Ziegler entered Loyola College, Baltimore, in the High School department in 1866 and was admitted into the Society on July 29, 1869, at Frederick, Md. He had been repeatedly put off by the Provincial, Father Paresce on the score of poor health, as he was a weak, sickly-looking boy. He was refused once again in the spring of 1869 but as he was leaving the college disheartened, Archibald Tisdell, subsequently Master of Novices, asked him the verdict. When informed he sent the candidate to his room while he

closeted himself with the Provincial. The latter reversed his decision. But the ill-health continued. Before the two years of novitiate were over, all were in favor of sending him away. On one occasion the doctor said: "He will not live until Monday." But his Master of Novices, Father Felix Cicaterri, was on his side and prevailed.

Philosophy was made at Woodstock from 1873 to 1876 and then Mr. Ziegler was sent to Boston to teach in the High School and, later, in the College. Among his pupils was the present archbishop of Boston, William Cardinal O'Connell. Father Ziegler spoke occasionally of the burdens then laid on young teachers. They had at least five hours of class a day and many other tasks. When they went out, the minister would give them only five cents. They had to walk one way. Heat was turned on about November 15th. Mr. Ziegler, still rather delicate, complained of the cold. Father Minister took a bag, lined with sheepskin, which was used by old Brother McCloskey, a relative of the Cardinal of that name, and gave it to him. Of course, Mr. Ziegler felt obliged to refuse it. The regent got a sixth year of teaching because no one at all came out from philosophy that year. The class which should have finished had been disbanded sometime previously because the Missouri Provincial did not care to leave his men under Father Schiffini's tutelage. Toward the close of his sixth year, Mr. Ziegler's health collapsed again. As Father Fulton afterwards told him, he was sent to Woodstock to die.

He was at Woodstock as a student of theology from 1882 to 1887. The first year he was free to go to class or not as he chose. The third year he had to give up study entirely and was a *Cur. val.* He had been ordained in the April of his second year, in 1884. Father Finn once told Father Ziegler in this writer's presence that they had met the original "Percy Wynn" while in Washington to see physicians. On a street

car there Father Ziegler began to talk to a little boy, "a dainty little fellow, dressed like a little prince, with bright blue eyes and long golden hair." Father Finn soon joined the conversation. He never saw the boy again and never knew his name but he seems to have immortalized him. Naturally enough, Father Ziegler did not recall the incident. Father Finn in his autobiography describes the scene but does not mention a companion. If one may judge by their appearance late in life it would have been far easier for Father Ziegler to have entered into conversation with such a boy than for Father Finn.

After finishing his theology, Father Ziegler was sent to Holy Cross to help out during the summer. While on a visit to Boston he was invited by Father Boursaud, the Rector, to remain there. Shortly after the rector received a Roman appointment and his successor, Father Stack, an ex-Confederate soldier died before the summer had passed. Father Ziegler had no news of his status. In September he went to Baltimore at the time when the future tertians were making their way to Frederick. He saw the Provincial, then resident in Baltimore, and asked if he were to go to tertianship. "Go ahead," was the reply. Father Ziegler used to say that the men were far more familiar with provincials in those days. No one would think of going to the city in which they resided without going to see them. He related too how on one occasion, Father Brady, an exceptionally big man, invited a scholastic of small stature to take a walk with him. When they left the house he said: "Now give me your hand."

Tertianship completed, Father Ziegler was sent to Fordham where he taught science. According to the sketch of St. Peter's Parish, mentioned above, he had as pupils there Governor Martin Glynn and Mayor Mitchell. In other lists of ex-pupils their names do not occur. After spending three years at Fordham, Father Ziegler was changed in a rather unusual fashion.

Someone informed Father Campbell, the Provincial, that he was nearing a breakdown. As Father Ziegler had the reputation of being a perennial invalid, Father Provincial acted without much investigation. Father Ziegler was called from the laboratory and told to be ready to depart for Georgetown by six in the evening. As he was leaving the college, Clarence Edwards, subsequently Major General, then head of the military department at Fordham, stopped the drill in order to allow officers and men to say farewell to their professor. He expressed his admiration of the soldierliness of the life in the Society. On his way to Georgetown, Father Ziegler saw the Provincial, who immediately perceived that there was no danger of a breakdown. The Georgetown appointment was cancelled and Father Ziegler went to Jersey City instead. The rest of his life for the most part was spent at Loyola, Baltimore, St. Peter's and Fordham. He was minister for a year at Brooklyn where he was greeted on arrival by his rector with: "I hate ministers. All my troubles were caused by them."

Father Ziegler was spiritual father during a number of years at Loyola. In discharging the functions of that office he was regular as in everything but quite reserved, preferring to preach by example rather than otherwise. He certainly was faithful to his spiritual exercises.

For many years, Father Ziegler was faculty director of the Loyola Alumni Association. On the occasion of his golden jubilee in 1919, the members expressed their gratitude by a banquet. Father Ziegler pronounced one of his few discourses that evening. Speaking of the alumni movement he said: "The one thing necessary for us in these days is union and organization. That the enemies of Christ and of His Church are organized and united in their opposition is, I think, patent even to the most superficial observer. Their united efforts manifest themselves in the everyday life of our people,

no less than in professional, social and political life. A Catholic is to be debarred from political office and from positions of public trust, whenever it can be done with impunity. The time is, I think, at hand when to secure the rights given us by God and assured us by the Constitution of our country, we need a counter-organization, firmly welded together and active. A single alumni association, comparatively small in numbers, may yet become a mighty factor in the conflict. Its members are educated men, with minds trained to do organized work. To extend and strengthen this union of educated Catholic gentlemen, I have long indulged in the dream of uniting all our various alumni associations in one grand body, possessing an irresistible force, capable of opposing injustice and of winning in any just cause."

It was as a teacher that Father Ziegler did his best work and exerted the greatest influence. We have the testimony of several of his distinguished pupils to show that he was an inspiring teacher. Cardinal O'Connell writes in his *Recollections of Seventy Years*: "Those years at Boston College were extremely happy ones . . . I felt myself in another world, less fettered by meticulous regulations and yet nevertheless, guided and directed by experienced masters of the religious life. Without any reflections on conditions as I had found them elsewhere, I instantly recognized in my professors, who were all American Jesuits, an understanding which I had never hitherto met in any one of my teachers . . . the frankness, openness, and wise freedom, always under proper restraint, which I found among my professors at Boston College, won, not mere admiration, but genuine affection." Father Ziegler, then a scholastic, was one of those professors and on the occasion of his jubilee Cardinal O'Connell wrote: "I remember as if it were only yesterday the devotion you gave to your work when I was in your class, how carefully you looked after us and how easily you forgave our deficiences."

Joseph P. Tumulty, whom Father Ziegler had taught at Jersey City and who was secretary of Woodrow Wilson, when President of the United States, wrote on the same occasion: "Those of us who were fortunate enough to be brought under your influence will be your debtors for all time."

The testimony of the Cardinal and the secretary is confirmed by that of one whose name does not figure in the lists of ex-pupils drawn up by Father Ziegler. Will Durant writes in his autobiography *Transition*: "The Jesuits were good teachers and of course good disciplinarians. I have known some thirty Jesuits intimately; and all were men of superior intellect, all but two were magnificent teachers, and all but one were men of golden character. . . . There was Father Ziegler, who made even Greek palatable with his bubbling good humor."

Father Ziegler's life was a quiet one, uneventful except for the tasks of the classroom well performed. He taught according to his careful calculation thirty-nine and one-half years: six years of science, eight years of rhetoric, eight years of poetry, thirteen years of grammar, and four and one-half years of special subjects. It was a source of genuine regret to him when his age finally forced him out of school work. R. I. P.

FATHER FERDINAND M. TROY, S.J.

On the evening of December 21, 1936, as he was walking along the side of the highway near his church (Nativity of Our Lady) in Alameda, Father Ferdinand Troy was struck down by an automobile driven at high speed by a Sandia Pueblo Indian. He was knocked to the ground and dragged several feet; the car then swerved to the opposite side of the street and crashed into a filling station, leveling a row of gas pumps. The priest lay unconscious in the darkness,

his skull badly fractured and his left foot crushed, and bleeding profusely. After some minutes two men walking along the highway discovered him. An ambulance was summoned from Albuquerque and the injured priest was rushed to a local hospital.

The doctors said at once that there was no hope. The sacrament of extreme unction was administered and later Father Callaghan, the Superior, made the recommendation of the departing soul, assisted by Fathers Curren, Goni and Weckx. Father Troy never regained consciousness. He lingered for about 36 hours, dying at 12:50 A. M., December 23rd. The body was brought to the church at Alameda where the priest had been pastor for so many years. There it lay in state until the time of the funeral. All day and all night the church was filled with parishioners and others who had known their priest during his long missionary career. They prayed aloud and sang the hymns they love so well.

The funeral services started at 10:00 A. M. Christmas Eve. The beautiful church, a monument to Father Troy's self-sacrificing work and taste, was packed with people. His Excellency, the Most Reverend Rudolph A. Gerken, Archbishop of Santa Fe, presided at the services and the Reverend Joseph M. Walsh, S.J., Provincial of the New Orleans Province, said the Requiem Mass. Divine Providence so disposed it that the long and arduous service rendered by the deceased priest and missionary should be honored by the presence of his two highest ecclesiastical Superiors. The office of the dead was chanted by the assembled priests before the Mass. Afterwards His Excellency spoke briefly and recalled how one of the last things Father Troy did before the fatal accident, was to prepare the Christmas crib, busy to the last in his duty to his flock. The Archbishop gave the last blessing. The body was laid to rest in the Jesuit plot in Santa Barbara cemetery among his Jesuit brethren,—fathers and brothers who

had labored as he had in the far-flung New Mexico missions.

Ferdinand Troy was born January 6, 1869, in a small town of Bohemia, then a part of Germany but now a part of Czecho-Slovakia. As his full name was Troyanek, and as he told several of his confreres that he was a Russian, it is probable that his parents were Russian. Father Troy was endowed with a strong constitution which fitted him for the hardships of the apostolate he was to exercise during the whole of his priestly career. He received his early training in the Apostolic school of Turnhout, Belgium, and there he chose as his field of labor the Jesuit missions in Colorado and New Mexico, then under the jurisdiction of the Province of Naples.

On April 30, 1887, he began his novitiate at Florissant, Missouri. After two years Juniorate there, he studied philosophy at St. Louis University, taught for several years at Sacred Heart College, Denver, and then went to Woodstock College, in Maryland, for his theology. He was ordained by Cardinal Gibbons July 29, 1910, at Woodstock. Having made his tertianship the following year, his first assignment was to the missions of Conejos, Colorado, and then at Trinidad where he ministered to the Spanish-American Catholics. Finally he came south to Albuquerque, New Mexico, in 1914, where he was to labor for the rest of his life in the missions centering in Armijo, Alameda and in the Sandia mountains. He pronounced his last vows August 15, 1914, in San Felipe Church, Old Albuquerque.

Father Troy was a great builder of churches. Handicapped by a lack of material resources, his struggles to erect them are known to God alone. Besides drawing the plans himself, he did hard manual work on them in order to keep down the expense. Three churches are monuments to his labor—the Alameda church, the exquisite Amijo church, and the foundation of the

church in San Jose, a suburb of Albuquerque. The missionary spoke English fluently, and had acquired a fine mastery of Spanish which is so necessary for those working in the Southwest. Owing to the length of time—over a quarter of a century—spent among the Spanish-Americans of the Southwest, he knew their mentality very well, and could adapt his language so that they could profit by his sermons and instructions. Among his writings were a number of sermons written in Spanish. He was keenly interested in the romantic early history of the missionaries in that section of the country. No one was better acquainted than he with the story of the Neapolitan Jesuits who came in the late sixties across the plains in a prairie schooner to work in the archdiocese of Santa Fe. After his death the interesting and valuable documents from the San Felipe residence, the "mother house", were found in his room; he had been studying and copying them with the object of writing a history of the New Mexico Jesuit Mission; a part of this history had already been written by him.

Indicative of his interest in instructing his flock according to their capacity are the large pictures illustrating Bible history which he had bought a short time before his death and which were found in his room.

Those who knew Father Troy can testify to his unobtrusive, solid and rugged piety. He lived in poor quarters at the rear of his Alameda church. He had but little to say usually. He was a "lone wolf", occupied solely with his plans and his work among his flock. Now and then however, the inmost character of this hard-working missionary would reveal itself and could not but edify the person to whom he gave his confidence.

May Christ reward his self-sacrificing missionary; may Mary, Queen of the Missions, welcome him to Heaven; may the veteran and battle-scarred mis-

sionary of Alameda, Atrisco and the Sandia mountains rest in peace after his many labors. R. I. P.

BROTHER ALOYSIUS ISMAND, S.J.

Grand Coteau, its community and its people, lost a beloved character when Brother Aloysius Ismand, S.J., died on September 14, 1935. He had lived in Grand Coteau since 1902 and had been in charge of the farm and of the sacristy of Sacred Heart Church.

Although but little is known of his early life, we know that he was born on Christmas eve, 1865, in Vallais in Switzerland. One of his brothers became a Benedictine priest and another, a major in the Swiss Guard at the Vatican. Early in the 80's young Ismand was attracted to America by the gold rush in California; of a patient and retiring disposition and also unfamiliar with the English language, he must have found the going hard. He discovered no gold in the mountain streams of California, but he found something more precious than gold in his vocation to the Society of Jesus. Late in 1886 he began his postulancy under the direction of Father Hagemann in St. Stanislaus Seminary, Florissant, Missouri, where he was assistant cook, and at the end of his postulancy he was sent to Macon, Georgia, to begin his novitiate. He pronounced his first vows in February 1889 in Macon, and soon after was sent to Spring Hill College, where for the next eleven years he managed the farm.

This silent and simple Brother was a man of extraordinary strength. He stood well over six feet and weighed over 200 pounds. Work offered no difficulties to him. It was part of his office at Spring Hill to drive into Mobile three times a week in order to procure flour, meal and other food-stuff for the College. He would load his wagon unaided. To see Brother handle heavy sacks and barrels with scarcely an effort was

a source of wonderment to the bystanders. Evenings it fell to him to bring up the milk from the dairy. He could carry the cans upon his back with ease, and if he had but one can to carry, he would say the rosary, his free hand holding the beads.

At Grand Coteau Brother Ismand cared for the farm and the dairy and was keeper of the wine cellar. Students of old St. Charles College recall the steady swish of his scythe outside the class rooms as he cut the hay with powerful strokes and laid it down in perfect rows. Once a wagon was being loaded with barrels of oil and three negroes were having difficulty getting the barrels into the wagon. Brother Ismaud saw their predicament and single-handedly lifted each barrel into the wagon before the gaping colored men.

It is an old custom at Grand Coteau to present the Religious of the Sacred Heart at the Convent a mile away with a generous supply of honey on their patronal feast. Each year the faithful Brother would remind Father Minister laconically: "The honey for the Convent is ready." And on the feast of St. Ignatius the Daughters of Mother Barat reciprocate by presenting to the Sons of St. Ignatius their "Happy Feast" greetings with the accompaniment of a magnificent cake.

He was a patient man. As he was superintendent of the farm, all had to go to him for the borrowing of such instruments as rakes, shovels and other tools. Often these were returned to him dull or broken, yet he would never complain but simply smile and say, "It's all right". He worked alone and while he labored, as opportunity offered he fingered his beads. The deep and holy trend of his thoughts showed itself in the questions he would ask about the Holy Eucharist. During recreation he spoke very little, preferring to listen; in fact his conversation was usually so laconic that some referred to him playfully as "Brother Monosyllable".

Strange to say, or perhaps not so strange, he was never sick. The first time he ever admitted sickness of any kind proved to be his last,—three weeks before he died. He went to the Infirmarian and said in his simple way: "I can do no more". Previously, however, it had been noticed that he walked more slowly and rested more frequently. The disease was cancer of the stomach. He was moved to Hotel Dieu in New Orleans where he lingered for a week, edifying all by his prayerfulness, patience and resignation. He died in the best of dispositions, following the prayers with faltering lips but emphasizing the "now and at the hour of our death" of the Holy Mary response. The Mass and office of the dead took place in Grand Coteau where his body was laid to rest. May his soul also rest in peace.

A. M. D. G.

Books of Interest to Ours

Al Baghdadi: *Tales Told by the Tigris.* By Edward F. Madaras, S. J. Jesuit Mission Press. $2.50 postpaid.

To those who have been reading the mimeographed and printed issues of "Al Baghdadi", this bound volume of the first seventeen issues in printed form needs no recommendation. For those who are unacquainted with the mimeographed reports, "Al Baghdadi" describes itself a "fitful, desultory journal published by the American Jesuits at Baghdad College (Iraq) as mood and circumstances permit, its purpose being to keep friends and the world in general informed as to our hopes, plans, aspirations, and achievements and thus to promote and sustain interest in the project entrusted to us by Pope Pius XI."

It is neither a mere mission diary nor a mere travelogue. It is both combined and much more besides. Whether one be reading for edification or amusement or in pursuit of history or geography he will be amply rewarded for the time devoted to this volume of 417 pages.

Modern and ancient history of Iraq, local customs and ritual ceremonies, Iraqui etiquettes and folklore, desert dust-storms and weather reports, oriental commerce and legal and judicial procedure—all are woven in a lively, humorous style into the history of the founding and growth of the Jesuit College at Baghdad in both educational and religious fields. In fact, these reports, which cover the period from February 18, 1932, to September 1936, leave the Jesuits still bargaining for bricks and tiles for their first permanent college.

Not least important in the make-up of the volume are the sketches and maps from the pen of Father Madaras, which add to the originality and attractiveness of these Twentieth Century Jesuit Relations from the cradle of civilization.

It is hoped that the publishers, when preparing their next edition of these seventeen issues of "Al Baghdadi" will deem it suitable to add an illustrated supplement consisting of the 62 interesting cuts that have appeared in "Jesuit Missions" since 1932, and thus add to the permanent historical value of these documents.

Spiritual Reflections for Sisters. By Rev. Charles J. Mullaly, S. J. Apostleship of Prayer Press, 515 E. Fordham Road, New York, N. Y. 35 cents.

In ninety-six small pages Father Mullaly has given us solid, practical and inspiring helps for the religious life. These reflections, which originally appeared as articles in "The Messenger of the Sacred Heart" and are now edited in book-form, have enjoyed a tremendous sale. The "Province News-Letter" informs us that the first printing was 6,000 copies and the second 10,000; at the time of writing this review 10,500 copies are being run off the press. No wonder the book is so popular—it not only treats in a digested manner the chief principles of the ascetical life, beginning with the Religious State, its Vows, its Duties and its Rules, but the devotional life is also given due prominence. Eucharistic devotion through the Mass and through Holy Communion, both actual reception and spiritual, as well as through visits to the Blessed Sacrament, is presented in a satisfying and stimulating fashion. Noteworthy, too, are the chapters which treat of devotion to the Sacred Heart, Our Lady and St. Joseph. The book shows itself eminently practical and up-to-the-minute by its chapters on Scruples, Dealing with the World, Loyalty and the Spirit of Today.

These reflections, which Father Mullaly tells us in the preface he has gleaned through twenty-five years of priestly service, are recommended not only to our Sisters, whether novice or professed, but also to all religious; in particular to priests engaged in conferences, retreats and instructions to Religious, for in any chapter they will find the nucleus of fruitful matter.

Saintly Children. Translated from the German of M. Schmidtmayer by Rev. Winfrid Herbst, S. D. S. Benziger. $2.00.

It is very heartening in these troublesome times to discover fresh evidence of the perennial power of the Church to produce remarkable holiness in her members. This little book tells briefly the story of nineteen children, ranging in age from five to fifteen and coming from wealthy and poor families in half a dozen European countries, who displayed unusual virtue during their brief lives. The simple style used by the author makes the book very suitable for children. The example shown throughout is that of normal boys and girls, loving their play and studies, who learned the meaning of the love of Jesus, and gave themselves unreservedly to Him. They had their faults but strove against them. Most remarkable is the influence of Holy Communion in these accounts. Herein is a vindication of the policy of Pius X. The way of these children was not easy,

as God saw fit to send them much suffering. Their cheerfulness and bravery in facing their trials attests the genuine quality of their holiness. Many claim to have felt the power of their help in heaven. It is hoped that this book will encourage some good person to set forth a similar account of some of God's favored children in America.

Communism in Mexico, by Marie R. Madden, Ph.D.; *Communist Action vs. Catholic Action,* by Helen M. Toole, Ph.D.; *Communism and American Youth,* by Hon. Harry S. McDevitt; *Communism and the Catholic Answer,* by John LaFarge, S. J. Pamphlets. The American Press, New York, N. Y.

The two essays of Father LaFarge now printed in this 32 page pamphlet are of lasting importance in their clear and concentrated analysis of the elements of Communism and their exposition of the first principles which must govern the Catholic counter-development. Bewildered minds who matured before the War and aspire to work in the contemporary field will find here a powerful introduction to the modern world. Those who have grown up in the post-bellum confusion have in these essays an efficient instrument for the ordering of their thought and activity. Here is a challenge to our Dogmatists and Moralists, to our Educators and Leaders in every field to set about effecting a rapprochement between our Catholic heritage and the life of the fourth decade of the twentieth century. This pamphlet includes a useful bibliography.

The remaining pamphlets are based on a principle laid down by Father LaFarge, "Experience shows that the organized movement is best countered by simple exposure to the light. Its strength is in its secrecy. If exposed, without exaggeration, terrorism, or fear, it cannot thrive beyond a certain point." They furnish factual information in supplementary fields. Miss Madden's pamphlet also includes a bibliography.

"The Great Bridge." By William F. Hendrix, S.J. 1936. Benziger Brothers. $1.50.

The story of "The Great Bridge" is a delightful story for young boys built up around four real American boys, Jim Downing, Tom Kennedy, Don Bedford and Bunny Owens—together with Father Charridan, a great scientist and friend of the boys, and Mr. Walker, their teacher. The scene of the story is centered chiefly around More Hall, now the boys' school, but at one time the home of Major Evans. The Major was the architect of the Great Bridge which spans the Mississippi

River nearby. From beginning to end, a reader of "The Great Bridge" is unconsciously carried along with a number of exciting incidents that fill the life of this group of adventurous lads, from the opening to the close of the school year. The reading of these incidents would make any boy's heart throb with excitement. For example, there is boating on the Mississippi, the unusual football game won by the "little hero", the fun in the gym, studying the heavens, the basket-ball champs, stopping a runaway locomotive, etc., climaxed by the saving of the Great Bridge. Although the story is a series of events of a school boy's life, nevertheless the whole story is held together all the way through by a subdued and mystifying Communistic plot to blow up the Great Bridge. This book might be given a special recommendation as a choice book to get a young lad started in the art of reading. In reading this book, the reader would unconsciously absorb various lessons in character building. In writing "The Great Bridge", the author added another gem to his increasing list of boys' favorite books.

Redrobes. By Father Neil Boyton, S.J. Benziger Bros. $1.50.

A brief resume of the story. Jacques Bourbon's father is dying. "Echon" ("he who drags the loads", referring to Father Brebouf's tremendous physical strength), is made the boy's guardian by the dying woodsman. Since the lad is only nine years old he is to be sent to the Jesuit school in Quebec to learn the Huron language with Echon's promise to have him act as interpreter later on among the distant Huron mission posts.

After several exciting adventures, among them his capture and escape from the Iroquois, we find Jacques actually at the side of his great hero, Father Brebouf. Now the story element speeds along and we are treated to a first-class biographical sketch of Echon and his companions at St. Mary's mission, Fathers Noel Chabanel, Rageneau, G. Lalemant and Bressani. Indian folk-lore, superstitions, their manner of living, games, hunting, battles, now flash before us as vividly as any "March of Time" reel. The prize cameo is Echon's heroic fortitude bound to the stake amid the satanic butcheries of the savages.

That the story will appeal to any wide-awake American lad we have no doubt. It held our attention into the wee hours on several nights. The story born of the missionaries own accounts in the Relations actually relives their heroic sufferings and daring adventures to extend the Light to those sitting in the darkness of idolatry and paganism. Many a red-blooded American sodalist will thrill with delight as he reads of Jacques and his great pal, Echon, God's martyr.

VARIA

Other Countries

BELGIUM

The Malines Conference

The conferences at Malines, which are each year assuming a greater importance in the lives of the Belgian people, came to a glorious conclusion last September 13th, with a pontifical Mass at the unfinished national shrine of the Sacred Heart, followed by a huge mass meeting in the Heyssel Stadium at Brussels. Some notion of the size of the crowd attending these ceremonies may be gained from the fact that all the seats in the stadium, which will seat 80,000, were filled, as well as all available standing room, while thousands were compelled to remain outside, unable to see the enacting of the religious spectacle prepared especially for this occasion.

The most important part of the Conference had already come to an end. For the three days previous to the grand closing, 11,000 Catholics, mostly of the laity, had conferred in carefully distributed groups in the nearby city of Malines on the problems which are of special importance at the present time to the Catholics of Belgium. The discussions followed these general topics: The Religious Life, Catholic Action, Public Life, The Family, Education, General Culture, Social Organization, Charitable Relief, The Radio, The Movies, and The Press, and finally, Colonial Action.

Their purposes in holding these discussions are of interest. First, the delegates aim at giving a striking testimony of their firm adherence to the teachings of the Church. Secondly, they wish to make known

their intentions of applying the guiding principles of the Church in all walks of life. Thirdly, they desire to work out a practical program, based upon sound Catholic doctrine, which will be set before the Catholics of the nation for their adoption in the present crises. That these discussions were not merely pious vaporizings is made clear by the aftermath of the meetings, for ever since the Congress gatherings have been held throughout the country, not convoked by orders from above, but due to the spontaneous activity of the people, who evidently have come to the realization of the fact that their active cooperation is very necessary in making Christian principles the guiding force in Belgian national life.

CANADA

Ecole Sociale Populaire

According to a resolution taken at the summer meeting, the "Semaines sociales" began, in October, with the collaboration of the "Ecole Sociale Populaire", the publication of a bimonthly bulletin, *L'Ordre Nouveau,* meant especially for public men, directors of activities and educators. Its purpose is to spread the social teaching of the Church, show how it can be applied to Canada, and combat Communistic propaganda. The last page is reserved for study clubs, which will find there methods and practical plans. Several bishops have already highly recommended this publication.

On the twentieth of November, Reverend Father Adélard Dugré, Provincial since the thirteenth of July, received a cablegram informing him of his appointment as Assistant for the English Assistancy. Reverend Father d'Orsonnens, socius, was entrusted with the government of the province with the title of Vice-Provincial.

The "Studia Collegii Maximi Immaculatae Conceptionis" have just published their second work, *"S. Prosperi Aquitani doctrina de praedestinatione et voluntate Dei salvifica"*, by Father Lionel Pelland.

Nouvelles de la Province du Bas,
Canada, October, 1936.

CHINA

Father Lejay

Father Lejay has returned from England where in company with Father Dumas he took part in the Congress of Ozone and Solar Radiation at Oxford and later in the Congress of Geodesy and Geophysics at Edinburgh. It is a pleasure to note that Zi-ka-wei was in great prominence throughout. A considerable part of the Congress was given over to the discussions of observations made at Zo-Sé, and the theories that Father Lejay had based on them. Several savants relied on these for an explanation of the variations of ozone noted in their laboratories. Father Lejay, in the Congress at Edinburgh, was invited to give a conference on the measurement of gravity in the Far East before the Association of Geodesy which, by the way, only takes notice of the most important work. On October 26th Father Lejay sailed from Marseilles for Syria where he has to make a gravimetrical chart. From there, in December, he will leave for Shanghai.

Paris—Shanghai,
November, 1936.

Le Temps published on November 18th the news that the "Academy of Science" had granted the "Monaco" prize to Mr. Hollweck who constructed and perfected an apparatus for the determination of gravity that is based upon a principle discovered by Father Lejay, director of the observatory of Zo-Sé. The apparatus is the development of an inverted pendulum that enables determinations of gravity to be taken in

a few hours that previously required many days. Furthermore it voted the "Vaillant" prize to Father Lejay himself who is a correspondent of the Academy.

Paris—Shanghai,
December, 1936.

FRANCE

Father Bourgeois—Tallinn

Father Bourgeois wrote in November of his progress among the Esthonians of the Oriental Rite. Thanks to the generosity of some French Catholics, he has been able to buy a site in the center of the country where he has settled, practically alone, where he intends to start a house for retreats and for the religious training of the Esthonian Youth of the Oriental Rite. He has been visiting the Orthodox Curés scattered throughout the villages and he has found nothing but sympathy and a desire for reunion. The Orthodox Diocesan Journal, where only a year ago could be found very anti-Catholic articles, is now carrying articles about the Pope, and the Reunion of the Churches, and Father Bourgeois has found it very easy to cooperate with them. The great Lutheran Grammarian of Esthonia, Mr. Aavik, has a great esteem for Catholicism. He intends to translate into Esthonian, "The Imitation", since he has found that little book a revelation, and he wishes to bring its benefits to his own countrymen.

Paris—Shanghai.
December, 1936.

Catechetical Work

The paths followed by St. John Francis Regis three hundred years ago in the diocese of Le Puy are being retraced today by philosophers from the house of studies at Vals, who each Sunday afternoon revisit the scattered hamlets in the vicinity for their "assem-

blies" as they are called. For over a century, since the task of catechizing the people of these isolated villages was in 1833 entrusted to the scholastics by Msgr. de Bonald, Bishop of Le Puy, the work has continued with no interruption except the expulsions of 1830 and 1901. At one time as many as twenty-nine villages were visited regularly, and at present there are eighteen catechetical centers. Since these villages are without churches, a small house serves as a meeting place, and the program ordinarily includes hymns, prayers in common, a sermon for the adults as well as instructions for the children, and a general summary of the religious and political news of the week. Even during the summer contact with the villages is maintained, for two years ago the publication of a monthly bulletin was begun.

Chez Nous Province de Toulouse,
November 1936.

Direction of the "Crusade of the Mass"

The direction of the "Crusade of the Mass" was entrusted on the first of October, 1936, to the Fathers of the Society of Jesus who are in charge of the "Apostolate of Prayer" in France. The "Crusade of the Mass" a movement to bring all Catholics into a more intimate union with Christ through the Mass, was founded sixteen years ago by a simple layman, the father of a family, Jos. Riviere. His work was heartily encouraged and blessed in 1920 by Pope Benedict XV. Through joy and suffering, he advanced his work of bringing light to men's spirits and practical fervor to their souls until many of the faithful were led to understand the Mass, to assist at it, and above all to participate in the Sacrifice. His work received wide spread approval, but from the very beginning, M. Riviere was preoccupied with the thought of surrendering to others the Crusade and its direction. Many times before he had asked the

Jesuit Fathers to undertake the direction, but they were forced to decline his invitation because the lack of men could not assure the continuation and developmen of the work that had begun so well. On the first of October, 1936, after an agreement with Father General, the Jesuits directing the "Apostolate of Prayer", accepted the direction of the "Crusade of the Mass" also, and now, because of the broader field the work will have, they are looking forward to extensive and fruitful development.

Messager du Cour de Jesus,
January 1937 .

PROVINCE OF LYONS

Catholic Action Among Youth

Interesting and practical work for Catholic Action is being done by our Fathers of the Province of Lyons at home and in Syria.

The "House for Catholic Students" in Marseilles, while only in its ninth year, has accomplished a great deal with its Religious Circle and Conference of Our Lady. "The Conference Belzune" (named after a celebrated eighteenth century bishop of Marseilles) has been actively engaged with Catholic students for a century, and since taking up its new and spacious quarters has adopted the name of "Le Maison des Etudiants Catholiques" (M. E. C.). Here it maintains at the disposal of students a chapel, library, recreation halls, work rooms and living rooms, thus enabling young people to enjoy a healthy and active Catholic atmosphere. Besides the work of the Catholic Youth Movement (A. C. J. F.) the M. E. C. has inaugurated various social activities such as a Society of St. Vincent de Paul and a Boy Scout Troop. Meetings of the various groups are held practically every day. The organizations have been subdivided for special works—either study clubs, devotions, or for recreational pur-

poses. All these serve to attract more young men and women. There is a group for each department of the University, and the movement has met with so great a response that it was possible to hold this year a general retreat followed by the Easter Communion. This general retreat for students has now become an institution in Marseilles. A summer camp has also been conducted. To continue the work for professional groups another organization—"The Christian Corporative Youth" (J. C. C.) has been established among former Catholic students working in Marseilles. Thus the principles of the Catholic Youth Movement are carried into professional life.

BEYROUTH. Jesuits in Beyrouth have organized a Catholic Youth Circle which numbers about 300 enrolled members—students, laborers, business and professional men and government officials. The Circle is divided into groups in which conferences and discussions in connection with their work are held with a professor or student presiding.

There is, as well, a Sodality of Our Lady for students and workers meeting once a week; a Society of St. Vincent de Paul with weekly meetings and visits to 25 or 30 indigent families; two study clubs—one for young people and one for grown-ups; a hiking club and athletic teams. Other regular activities are the "Public Conferences" once or twice a month which all members attend and where literary, scientific and religious lectures are given. Catechetical work is also conducted with 8 centers, 40 catechists and close to 1200 children. A special Mass was celebrated last June at which 800 children made their First Holy Communion.

With one of the Fathers from the University as moderator, the Circle runs movies each Sunday before audiences of from 200 to 500 people. Each film is carefully censored. A monthly review is published in which instructive material is added to the news items

of the Circle itself—such as accounts of their retreats, Father Doncoeur's pilgrimage through Palestine, sporting events—even a skiing expedition.

ALEPPO. The Catholic Circle in Aleppo is not entirely the work of our Fathers. Materially it belongs for the most part to the Catholic communities of Aleppo. These communities raised a sum of 500,000 francs with which land was bought and a building erected. The latter comprises a moving-picture theatre seating 400, a chapel, rooms for games, reading and lectures. Jesuits take care of the moral and intellectual direction of the Circle. Many Orthodox and Mussulmans belong to the Circle which numbers 200 active members and 200 associates who are privileged to attend lectures only. Religious activity here consists of a Sodality of twenty members for whom Mass is celebrated every Friday morning, since Aleppo has no university and most of the members of the Catholic Circle are employees or young people starting out in professional life. They have had days of recollection at Christmas and Easter, general communions and a retreat during their vacation. During Lent lectures on apologetic subjects are given in the theatre. Cultural topics are also presented from time to time and sporting features are provided. In its theatre the Circle presented "Le Bourgeois Gentilhomme" in Arabic with unprecedented success on seven successive evenings, each before a packed house. Movies are shown seven times a week, much to the chagrin of the local theatres.

INDIA

Patna Grows

The annual returns for Patna Mission covering the year July 1, 1935, to June 30, 1936, which were released from Bishop's House, Patna, at the end of July, reveal that there has been an increase of 2,460 in the

Catholic population of the Mission during the past year. Patna Mission now has a total of 16,383 Catholics. Considering the handicap of a small Mission staff, comprised of thirty-three priests, some of whom are engaged in educational activities and the care of parishes, the number of baptisms is consoling: 1,687 adults and 815 infants received the Sacrament of Baptism while the same Sacrament was administered to 1,169 persons in articulo mortis.

Our Mission staff, besides the thirty-three priests (27 Jesuit and 6 Diocesan) includes eleven scholastics, five Jesuit Brothers, eight Irish Christian Brothers and 100 Sisters, including the European and Indian Orders, actively engaged in the Mission. In addition to these there are thirty-four Jesuit scholastics and eleven Diocesan seminarians in study outside the Mission.

Assisting the religious staff are eighty-seven catechists and 163 lay teachers of whom four and fifty-three respectively are women. These loyal auxiliaries are partly in charge of the eighty-three schools with their 3,295 pupils of whom 2,166 are boys and 1,129 are girls.

In the Mission there are twenty churches with resident priests and fifty-eight mission chapels which are visited periodically. During the year 459,550 Communions were distributed, 142 marriages performed and 260 burials.

Comparing the present census with that taken July 1, 1935, we find increases during the year of two priests; two brothers; six sisters; fifteen teachers; 2,460 baptisms, and 31,762 communions.

Taken as a whole and considering the handicap of the small number of missionaries and financial means, the returns are very consoling. Consistent with past traditions there has been that steady increase along with a gradual expansion into new territories. Pros-

pects for the future are brighter than ever and with the grace of God and the help of our loyal friends at home we trust that the year 1936-1937 will bring even greater consolation.

IRELAND

Clongowes

The second session of the Social Order Summer School took place here during the week-end, July 18th to 20th. It was even more successful than last year's session. Over 130 students from all parts of Ireland attended. The subject discussed was: "The Constitutional Problem from the Catholic Viewpoint." The school met under the patronage of Right Rev. Msgr. Murphy, Vice-Capitular of Kildare and Leighlin, whose letter of approval and encouragement was read at the opening meeting. Papers were read by Rev. M. Browne, D.D. (Maynooth), Rev. C. Lucey, D.D. (Maynooth), Professor Busteed and Mr. J. Meenan, B.L. Father J. J. Coyne was present, and Fathers Canavan, Cahill and E. J. Coyne spoke. Rev. D. O'Neill, D.D. (Maynooth), Chairman of the Committee of Organization, presided at all the conferences. Very Rev. Archdeacon Kelleher, P.P. (Waterford), was present and took part in the discussions.

MEXICO

Process of Father Pro

The rogatorial process in the cause of Father Pro, requested by the archdiocese of Mexico, has now been completed in the diocese of El Paso. All those who made up the Tribunal were most generous in their services and His Excellency, Bishop Schuler, despite the length of the sessions, wished to preside over all of them, and did so with the greatest pleasure—the

more so, he said, because he was treating of a brother of his of the Province of Mexico.

Noticias de la Provincia de Mexico, November 1936.

Catholic Press Work

Father Jose Romero, S.J., of Mexico City, has under his charge two publishing agencies, the one called "Editorial Sacodeje" (i. e., *Sagrado Corazon de Jesus*—Sacred Heart of Jesus), the other entitled "The Press Commission of the Episcopal Committee." Under "Editorial Sacodeje" there are issued two weekly publications, four monthlies, one bi-monthly. Nor, on the whole, is the circulation of these publications small, for the least of them, one of the monthlies puts forth 800 copies per month, while there are 43,000 and 45,000 copies issued regularly by the two weekly publications. None of these publications have any debt and there is a project on foot to form a weekly review out of the present leaflets of propaganda.

Under the Press Commission there are three distinct series of publications, the first comprising messages and letters of the Apostolic Delegate. In this series five works have been published, with the issues ranging from 4,000 to 180,000 copies. The second series is made up of documents of the Episcopal Executive Committee and here nineteen works have been put forth, with the issues varying from 4,000 to 181,000 copies. It deserves to be noted that the minimum issue given above is the only one of this series with an issue of less than 30,000. The third series is miscellaneous, being composed of leaflets, booklets, two volumes and a periodical, the number of copies printed varying from 55,000 for one of the leaflets to 2,000 for the pamphlet "Yes, There Is Religious Persecution." All these publications are free of debt and there are resources for further advance. All of them, except one of the books, are already entirely sold out.

SPAIN

Martyrs in Barcelona

On Sunday, July 19, 1936, there was some commotion and disorder in the streets of Barcelona. On this day and the following, the factious parties were trying to burn the Churches. I thought that we should not abandon our retreat house, where Father Roma, the minister, Father , confessor to the re-retreatants, Brother Iriondo and myself lived, especially too since some of the young retreatants were not able to rejoin their families.

On the 21st Father Cots, like a good shepherd who does not forget his sheep, visited us bringing us orders. He told me to put off my habit; but since I did not have any other apparel I could not obey immediately. While Father Cots was with us, six men with rifles entered. They asked us if we were armed, and when I replied in the negative they threatened to search the house. One shouted at me: "Take off your cassock, or we will kill you." Brother Iriondo brought me a tattered smock which I put on.

We were hustled off to waiting automobiles, bearing the initials F. A. I. and C. N. T. Then we headed for the syndicate office on Salmeron street. The chauffeur offered to let us escape, but we refused lest we be exposed to greater danger. Father Cots said: "They intend to kill us" and I proposed that we prepare for death. We accordingly confessed one another. At the syndicate we were surrounded and insulted by the syndicalists who threatened us, saying: "We are going to kill you, because you are priests. There will not be one of you left."

Ten minutes later we were driven off to Rabassada, but although we knew we were doomed we did not lose our calm. On the journey I said these words: "I die for Jesus Christ, I do not reproach you, and I pardon all of you." The other Fathers said the same

thing and Brother Iriondo in the other car cried out: "Absolution, absolution." Father Roma began to recite the formula while slowly making the sign of the cross. We were brought to a hill which we were told to climb. We advanced but a few steps and were commanded to halt. Then a hail of lead broke over us. Instinctively I threw up my right arm. One of the bullets grazed my temple wounding my raised arm. I did not lose consciousness and thought: "Am I not to die? Will I not have the blessing of being a martyr?" I was left for dead, for I bled much. In about four minutes I was able to make an effort to see my companions. Fathers Cots and Roma lay side by side, and I received great consolation from looking upon these martyrs of Christ.

I succeeded in rising despite my wounded arm which felt like a dead weight, and after walking a bit, but receiving no aid, as all who pitied me were afraid to do anything, I finally was brought to a clinic by a man in one of the F. A. I. automobiles. There I was cared for, although they knew that I was a priest. One said: "Bah! It is always an act of humanity to help a wounded man."

On the following day a priest and a lay-brother visited me and I begged them in Latin to identify the bodies of the three martyrs, and to warn the others to leave Barcelona as soon as possible. After remaining in the hospital for a month, I finally was released and went to live with a friend until I was able to cross the frontier. I came to Marseilles by boat and finally received the consolation of joining the community of San Remo where I am at present.

Courriers,
December 1936.

American Assistancy

MARYLAND-NEW YORK

Georgetown

Weeks of research by a group of WPA workers have produced at Georgetown University a complete inventory of thousands of unreplaceable American manuscripts, historic letters and records stored for preservation in the fireproof vault of the college archives.

The work was done as a part of the historical records survey undertaken throughout the country as a Federal Writers' Project. Upon its completion, Nelson R. Burr, field supervisor, reported to the University officials: "We consider the inventory of the Georgetown University manuscripts as one of the definite and worthy accomplishments of the Survey in the District of Columbia."

Dr. Wilfred J. Parsons, S.J., professor of History in the Graduate School, who recently was appointed archivist at Georgetown University, also praised the work done by the WPA writers. Some 50,000 papers and manuscripts are carefully preserved in the vault, filed with precision.

The recent inventory catalogues the most important Americana in the archives with duplicates that will prove very convenient to university officials and students desiring to engage in American research. Among the historic letters in the collection are one or more of practically every President of the United States, including nearly a score of Washington letters.

The archives contain hundreds of ancient European documents, others from Canada, Mexico and South American countries but these were not included in the

WPA inventory. All documents however were filed and recorded.

The letters and manuscripts of Archbishop John Carroll, founder of Georgetown, are among the most prized. They deal not only with the antecedents of the University but with the early history and relations of the Catholic Church in America. A majority of the Carroll letters are preserved in Baltimore but the Georgetown archives contain a liberal number.

Georgetown also possesses the historical collection of John Gilmary Shea, who was considered in his time the best authority on Americana Catholica. There are in all 5,540 books, 5,003 pamphlets, 1,105 unbound magazines with several thousand manuscripts or authentic copies highly valuable to those interested in the early history of the Catholic Church in America. There are also 302 volumes in various Indian tongues and nearly 400 Indian grammars and vocabularies. In all the collection has books illustrating 79 Indian dialects.

Early American newspapers, including those of Washington and old Georgetown, are among the items catalogued by the WPA workers, besides numerous diaries kept by Jesuit Priests and early Presidents of Georgetown. The letters are exceedingly important in relation to Georgetown history. Ancient land deeds, many of them pertaining to local tracts formerly owned by the University, also were included in the inventory.

A few years ago, an additional fireproof room was added to the archives in the basement of the Healy Building, to house the specialized library of Maryland History. Since the archives have been kept for more than a century in perfect order, the WPA survey naturally did not uncover any new material. It did, however, focus attention on a number of articles of particular interest which have been set aside for convenience and future use.

Georgetown had the services of Dr. Parsons as archivist at the same time he carried on his work in the graduate school. He retired as Editor of *America,* one of the leading Catholic publications, to join the Georgetown faculty last summer. Dr. Parsons is widely known for his writings and lectures on Catholic Church History and among his many activities he has been a leading member of the American Catholic Historical Association.

Wernersville—Visit of Cardinal Pacelli

In midafternoon of Monday, October 19th, the Holy Father's Secretary of State, Eugenio Cardinal Pacelli drove up to the door of the Novitiate at Wernersville where the community was assembled to welcome him. Immediately the Cardinal upon request imparted the Apostolic Benediction to all. He was to repeat this at several more solemn moments during his short visit.

A battery of press photographers and news gatherers had mysteriously attached themselves to the community and did full justice to the peculiar traditions and prerogatives of their guild. The Cardinal, however, while expressing his willingness to address the scholastics immediately, would talk to the newspapers only by written statement, but satisfied curiosity by patient posing for innumerable snapshots and flashlight photos which later appeared in Reading and Philadelphia papers. On the way into the house the Cardinal spoke to many individuals, at greatest length in German to our good Father Hammer, professor of German.

Cardinal Pacelli had come to America for his vacation this year as the guest of Mrs. Nicholas F. Brady the co-founder, with her late husband, of Wernersville, long a personal friend of the Cardinal and a papal duchess.

After arrival the Cardinal took his customary afternoon walk, this afternoon with our Rector, Father J. Harding Fisher, about our grounds, visiting the Lourdes Shrine lately erected by the novices. Then he visited parts of the house. In the evening he dined at Mrs. Brady's cottage with herself and Mrs. Cavanaugh, who is Mrs. Brady's sister, Father Provincial and Father Rector, and the Cardinal's companion, Count Enrico Galeazzi. This, after having attended Benediction of the Most Blessed Sacrament in our domestic chapel.

The Cardinal returned later with his companion to the house to pass the night in the Novitiate in a suite magically produced by Father Minister, Father John J. Cassidy. Next morning, the Cardinal said Mass in the Crypt where Mr. Brady is buried and took breakfast in our small guest dining room. Afterwards he attended an academy presented by Father William Kelly and the scholastics. Are you, faithful readers of the WOODSTOCK LETTERS, interested in the program? Good, we will supply it.

Seated in our auditorium with at least two Latin inscriptions and a spiritual bouquet from the province in his lap, the Cardinal was regaled with a salutation in Italian plus a Petrarchian sonnet, with Greek verses, with fiddling, and English poetry. Then came the spectacle, a scene entitled "Mater Universalis", showing the various nations, at, let us say, the Gregorian. German, French, Spanish, North American, Italian students and a Cardinal were exhibited in all their colors due to the patient costuming of our tailor, Brother Michael Kellner. The idea the academy conveyed was the universal spirit of the Faith and its universal Latin tongue amidst the divisions and particularisms of modern states and their several idioms.

Father Rector, obviously thrilled by the occasion, as were we all, delivered a warm tribute of thanks and

felicitation to the Cardinal for his visit and to our benefactress, for making it possible.

But the Cardinal himself furnished what to us will always remain the most important part of the Academy, in a Latin address of gracious length, the burden of which was, in chief, a message to the scholastics.

After the Academy his Eminence visited the various parts of the house, the scholastics' rooms, the kitchen and the library. In the library he left an autographed volume of his own authorship.

Cardinal Dougherty arrived early with Bishops Hugh Lamb and Francis J. Spellman to carry Cardinal Pacelli off with him to Philadelphia. The two Cardinals lunched together before departure.

What was the peculiar note that is associated with Cardinal Pacelli's visit? Obviously one of magnitude, the extra-ordinary favor granted our Jesuit house. But underneath our awe at this fact is a sense of contact with a pious and simple man, Cardinal Camerlengo and Secretary of State to His Holiness.

A. M. D. G.